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Tomorrow's Egypt*

The 1940 Mission Study Text Book for The United Presbyterian Church

By MISS DAVIDA FINNEY

The Church At Work in Egypt

THE most important piece of work done by the Mission was the creation of the Evangelical Church," so says the author of *Tomorrow's Egypt.*

Refresh your memories with a few facts: The church in Egypt was founded by St. Mark in the very early part of the Christian era. It became one of the four strongest dioceses of the church. It extended along the north coast of Africa and far up into the continent. Islam entered Egypt in 640 A.D. and within comparatively few years almost the whole population became Muslim. The church suffered much persecution, but a feeble remnant continued. In the course of centuries the church ceased to show life; the moral and intellectual status of priest and people alike was little above the neighbors among whom they lived. It was a needy field awaiting Gospel messengers.

In 1752 Moravian Brethren entered Egypt to preach a pure Gospel. Their efforts seemed to be in vain. After some years of persecution and suffering, they left. The Church Missionary Society which labored in Egypt from 1819 until 1849 abandoned Egypt as an unfruitful field. A few individuals remained carrying on some work, particularly among the Jews. Other than these the field was unoccupied.

In 1854 the Reverend Mr. McCague and Mrs. McCague and Dr. Barnett entered Egypt. Others followed. Let us not forget the names of the pioneers: Lansings, Ewings, Hoggs, Watsons, Harveys, McKown, Thompson, Smith.

These pioneers found people untaught and they began to teach them; they found them sick and began to heal them. In every way they tried to share with them all the blessings that they had received through Christ. In it all and through it all, every life touched was introduced to the Lord Jesus Christ and He was

*No attempt is made to review this book in the Magazine. You must have the book itself for study in societies. The articles in this issue are supplementary and follow the last three chapters: Mission and Church in Egypt; Educational and social work; The Heart of the Enterprise.

presented as the one who could save men from their sins.

New disciples were organized into a church. The first communion service for this embryonic church was held in Cairo in 1859. Aside from the mission families there were four men who sat down to observe the Lord's Supper, one a Syrian, one an Armenian and two Egyptians. The church was officially organized in 1862.

It was apparent from the first that the American Church could never send enough missionaries to evangelize Egypt; this must be done by her own people. Through the years this has been the *ultimate objective—to build up a church, to train leaders and then to work with them in the evangelization of Egypt.* How well this plan has succeeded read for yourself in *Tomorrow's Egypt.*

A few statistics may help us understand. There are 144 organized churches; 169 unorganized meeting places with regular preaching, 152 ordained ministers and 29 licentiates; 21,176 communicants and a constituency of several times that number. There are five presbyteries and "The Synod of the Nile."

Do you want to know the names of the pastors? Look in the Minutes of the General Assembly, pages 1178 to 1180. You may not be able to pronounce their names but you will be impressed as you read over these pages that these brethren are the leaders with whom we work in the Valley of the Nile.

Naturally the church follows the only kind of organization that their leaders knew—the Presbyterian—but fortunately this was Paul's idea first! There are pastors and elders and deacons or trustees; there are congregations and presbyteries. Added to Paul's plan are Sabbath Schools, Young People's Societies and Women's Missionary Societies.

The church is independen, self-governing, and self-supporting. The congregations pay the pastors' salaries and the expenses of the church. The Synod maintains 147 village schools in connection with the churches.

The Mission supports the institutions. The Mission is responsible for the Men's College at Assiut; the Business College at Alexandria; the American College for Girls at Cairo; four large boarding schools for girls, and 11 other elemenetary and high schools; one Boys' High School in Cairo; the Bible Women's Training School at Tanta; the Assiut Hospital and the Tanta Hospital; Child Welfare clinics; the upkeep of the Delta Car, the Nile Boats—the *Ibis* and the *Witness,* and the evangelistic work connected with these; the support of 51 Bible Women, the Fowler Orphanage; the maintenance of all missionary institutions and residences, and the salaries of missionaries.

The Church and the Mission cooperate in various kinds of work—in evangelism, in literature and libraries, in the Theological Seminary, in the support of a special worker among Muslims.

In every institution the work is shared by Americans and Egyptians—teachers, nurses, and all kinds of helpers. Space forbids the enumeration of the vast number of voluntary workers, who teach in Sabbath

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Schools for Girls

By MISS ELSIE FRENCH, Cairo, Egypt

WHEN the American Mission took up work in Egypt in 1854, it came to a land where women were uneducated. There were no government schools for the education of girls. There were a few private schools in cities but these were attended by Syrians and Jewesses rather than by native Egyptians.

Such was the background into which the mission came. Only a very brief contact with the people and their life was sufficient to convince those pioneer missionaries that no effective Christian community could be built up in the country without Christian homes, that no real Christian homes could be established w i t h o u t enlightened Christian mothers, and that the time to train those mothers was in their own childhood.

Wherever the mission opened work, a school for girls was one of the earliest projects attempted. And out of these schools has come the educated Christian motherhood which was the dream of the founders.

Many difficulties were encountered by those in charge of schools. There was the lack of parental cooperation; and hand in hand with this went the constant necessity for educating parents as to what a school ought to mean, what could normally be expected from it in the way of accomplishment, and what should be granted to it in the way of authority. Many a head of a school sighed over the fact that educating the parents was a much harder task than educating their children. In light of the existing low opinion of female mentality and lack of appreciation of the problems of the school, it is not strange that fathers were unwilling to pay much . . . if anything at all . . . in the way of fees, and that the mission educated free of charge or nearly so, the daughters of many well-to-do men. The fact that those pioneers kept up a constant struggle to educate the people in paying for their children's education, and that they have so far succeeded that, at the present time, by far the larger part of the mission's budget for education is paid by the pupils' fees is an accomplishment that is worthy of record.

And yet, despite irregularity of a t t e n d a n c e, the unsatisfactory health and other conditions, lack of sufficient books and sufficient funds, and the simplicity of the course of study which consisted of the elements of reading, writing, arithmetic, Bible and sewing, with a little hygiene, out of those simple schools came women respected by their families and communities for their superior education. And they *were* superior . . . for, whatever their own lack, they stood a step higher than the uneducated girls and women among whom they lived; and they took into their own homes something of the light of the gospel which had shone upon them in the mission school.

BOARDING SCHOOLS

But it soon became evident that day schools were not enough. If a deeper impress was to be made

upon the lives of the girls, they must be taken entirely out of home surroundings for a time. As early as 1866, therefore, the mission opened a boarding department in the Esbakiya Girls' School, which had been founded as a day school five years earlier. With a break of only seven years, during which time there was no unmarried woman missionary available for the superintendence of such a department, the Ezbekieh boarding school has continued to serve the girls of Egypt up to the present date. The boarding department of the Pressly Memorial Institute in Assiut was opened in the same year as that in which the department in the Ezbekieh was re-opened, 1874.

Of these early days it is written that the "patience, wisdom and perseverance of the ladies in charge of the school were tried to the utmost by the parents of the boarders, who, for a time, would insist on coming to the school almost every day, and often wished to stay over night. They would pry into everything to see what their children ate, what they drank, and how they slept. They had never been accustomed to have them separated from them for a night. Their frequent visits and untidy habits retarded the good work of training their children."

Such were the humble beginnings of the mission's educational system for girls. With the passing of the years, the schools have increased in numbers. At present they are fifteen, four of which have boarding departments and two others have small hostels in connection. Two of these fifteen are supported by Egyptians but have mission superintendence. During the recent years of financial depression, several others have either been closed for lack of support or turned over to other agencies. In addition to these properly so-called mission schools there are, especially in Upper Egypt, many small girls' schools under the support and direction of the Evangelical (United Presbyterian) churches of the villages in which they are located. These stand rather in the position of "step schools" of the mission . . . not exactly its own, yet looking to it for standing and moral support.

In some of these village schools the conditions prevailing do not differ greatly from those encountered by the pioneer mission schools in larger centers eighty years ago. The same ignorance and the same dirt must be fought daily. The great difference is that, in the past twenty years, the country as a whole has become conscious of the value of education for girls and, even in the more remote districts, it is no longer an unheard-of thing to send a girl to school.

A NEW DAY

As for the mission schools established for many years, whose pupils number among them the daughters and grand-daughters of former pupils, they are, in every respect except the pre-eminence given to gospel teaching, a far cry from those of the early days. In almost every station, the school is full to overflowing, and that without any solicitation on the part of the missionary in charge. Gone are the days when one begged that a child be sent to school. Gone, too,

are the poorly adapted, rented buildings in which the schools were formerly housed. While the building and equipment in most mission schools still compare unfavorably with the physical plant of the government school for girls, they are yet, as compared with their own early state, fairly adequate.

The government schools for girls, here referred to, have grown up largely within the past twenty-five years. Mission schools are no longer the only source of education for girls in Egypt. The Ministry of Education now has Primary Schools for girls in many places and Secondary Schools in a few. The popular demand for education for girls has immeasurably increased, especially since, about ten years ago, entrance for government certificate examinations, to which, previously, only boys had been eligible, was made possible for girls also. This popular demand has done its part also in helping to increase the attendance in mission schools.

CHANGED ATTITUDES

But not alone in the numbers of girls eager to attend school and in the physical equipment available for their education has there been a change. The very appearance and outlook of the girls has changed. This is due, in part, to the changed attitude of the country toward women and girls. A very large degree of freedom has become theirs . . . in some cases, greater than they are prepared to use with moderation and profit. In other part it is due to the great increase in reading matter within the country, which now makes it possible for both girls and boys to keep in touch with the movements of the day. The mission is proud to realize that no small part of these changes has been the result of its own quiet work throughout the years, the "line upon line, precept upon precept" which, at the time, was often so wearisome. But the change in the character of the pupils in our own schools has a yet more vital cause. Here are large numbers of the daughters and grand-daughters of former pupils, girls into whose very lives from their infancy has been built the Christian faith and practice which their mothers and grandmothers gained in the simple mission school of their own girlhood, and to which they still refer as to a beloved home.

With the general appreciation of education for girls has come, of course, increased regularity in attendance. Moreover, there has come also a much greater willingness to pay fees in a measure commensurate with what the girls receive in the way of education. No longer does the large part of the mission's budget for girls' schools come from the church at home; the greater part is paid by pupils' fees received on the field.

For many years, each school was a law unto itself in the matter of curriculum. About thirty years ago, however, the mission adopted a uniform course of study for its girls' schools, and, in 1922, prescribed uniform promotional examinations for the end of each year. These examinations have done much to standardize the work. In 1933 it was found necessary to conform to

the Course of Study laid down by the Ministry of Education for its girls' schools, in order that our pupils might qualify for entrance in the government certificate examinations which have become so popular. In many ways we regret the necessity for the change, especially as it makes Bible instruction more difficult.

SHALL WE GO ON?

Perhaps you are asking, "But is there, with the great increase in the number of government and private schools, any real need for continuing mission schools?" There is the same need that there ever was. From the very first these schools were established on the principle that "the entrance of Thy Word giveth light." Almost without exception, the other schools of the country are "examination factories." They prepare for examinations. They do not, in any way morally or spiritually, prepare for life. The new day, with its greater freedom for girls and their greater alertness and eagerness, has but brought a greater opportunity. We look ahead to the day when these bright-faced school girls of the present day shall be added to the number of thousands of Christian mothers and teachers and other public servants of Jesus Christ who shall look back to this or that of our schools and say, "My soul was born there."

TOMORROW'S EGYPT—THE CHURCH AT WORK IN EGYPT

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Schools, direct Street Sabbath Schools, conduct village meetings; of individuals and families who carry on clinics and schools, supporting them entirely, and of the many who by consistent living witness to the power of the living Christ.

I am reading your thoughts! You are saying: Can this church not go on alone now? For reply let me state that the proportion of Protestant church members in Egypt to the whole population of sixteen millions (fifteen millions of whom are Muslims) is almost the same as the proportion of United Presbyterian church members to the whole population of the United States. If every Protestant church in the United States were taken away except ourselves would the United Presbyterian Church be able to evangelize the United States? You know the answer. Egypt says "Stay with us; Help us in our great task."

—*Editor.*

Pressly Memorial Institute

By MISS ANNA CRISWELL, Assiut, Egypt

AS the third girls' school opened in Egypt, the Pressly Memorial Institute has for considerably more than 70 years played an increasing part in the education of the women of Egypt. Its graduates are to be found all over the country, and many who have not completed the entire course are nevertheless making a worthy contribution to Christian service. The enrolment for 1939 was 596. Of these, 88 were in the Boarding Department. They come from about 45 different towns and villages and represent every class of Egyptian society. A percentage of nine are Moslems; the rest are nearly equally divided between Evangelical and Coptic Christians. It is to this school that the pastors of Upper Egypt look for the education of their daughters. If boarders, these are admitted without tuition fees. Many students who cannot afford to pay in full are helped by scholarships and gifts from friends in America and Egypt. Over one-third of the enrolment receive aid to a greater or lesser extent.

As the educational course covers 14 years, the girls are of all ages from 4½ or 5 years to 18 or 20. There are three years of Kindergarten work, followed by a Primary course of four years and a Secondary course of five years. Students are prepared for the Government Primary and Secondary certificates, which are essential to those who wish to teach. Following this comes a Teacher Training course offering two years of instruction carefully planned to fit students for teaching, home making, or some other form of Christian service. There are 12 students in the class this year, of whom nine will graduate this month.

Special attention is given to re-

Administration Building, Pressly Memorial School, Assiut, Egypt.

ligious instruction. In the daily chapel services followed by Bible classes the girls receive systematic Christian teaching. They take part in Christian Endeavor and Missionary meetings and some groups conduct little prayer meetings of their own. A class for communicants is held during each term, and from this class between 20 and 30 girls unite with the church annually. On Sabbath afternoons about 50 girls and teachers go out to various sections of the city and hold small meetings in houses to which they have been invited. In this way about 350 women and children are reached weekly, some of them being Moslems. In the summer holidays a number of the girls conduct Daily Vacation Bible Schools. In these schools simple instruction is given in Bible stories and songs, reading, singing, games, hand work, etc. Last Summer 26 P. M. I. Students carried on this work in 14 different towns with an attendance of 399 boys and girls.

Since the school was established 470 students have graduated. During the ten years ending 1938, graduates have gone into service as follows: Teaching 80; Nursing 7; Bible Women's work 2. The following have gone into higher schools; 2 are at the Egyptian University, one of them studying medicine, the other literary work; 5 went to Assiut College; 5 to Cairo Girls' College, 7 to the Kindergarten Training School; 3 have studied and are now teaching in the Bible Women's Training School. The majority have established homes where they can use all of the training they have received in school. The annual Alumnae supper is an occasion on which graduates of every class and age meet and mingle—wives of senators and pashas, leaders of the Feminist and Temperance movements in Egypt, wives of pastors, professional men and Government employes, teachers, nurses and Bible Women, girls from homes of every class—a cross section of Egypt's Christian womanhood.

Athletics are a part of school life in which students are displaying increasing interest. Tennis and basket ball are played, but most popular of all is volley ball, which is played for a silver cup given at the end of the season. Inter-school matches are beginning to make their appearance.

In the Boarding school special attention is given to physical soundness. Many girls have had the advantage of eye treatment or tonsil operations carried out under skilled medical care, thereby fitting them for a healthy and happy life.

The affection in which students hold the P. M. I. is proof of the place it has filled in their lives. By letters, by gifts and by visits they show how much of friendship and inspiration it represents to them. No social gathering either of students or alumnae is complete without the fervent singing of the school song.

"Speed on thy way, oh school of my heart,
Lift up thy standard high;
Loved of thy daughters, leader thou art,
Forward, oh P.M.I.!"

The Mary Clokey Porter Boarding and Day School

If you step inside this beautiful building you will see on the walls two lovely pictures, one of Mrs. H. C. Campbell, under whose inspiration this building was erected and the other of Mrs. Mary Clokey Porter, in whose memory it was built.

This school is in Tanta, a "large flourishing city about half way along the road from Cairo to Alexandria, parts of which are rapidly becoming Europeanized. It is one of the strongholds of Islam and contains one of the most holy mosques."

One department of Tanta School is Kindergarten training. It is the only school of its kind in Egypt. At present it is not in operation because of the lack of a Kindergarten specialist. It must be opened as soon as possible. It makes a great contribution to the childhood of Egypt furnishing trained teachers not only for our own mission but for many other schools.

The total enrollment is over three hundred, girls ranging from kindergarten age to High School graduates.

"In our large student body there are one hundred and thirty-one Muslim girls. These children offer us a mighty challenge daily and we ask for wisdom in presenting Christ to them in such a way that they may be drawn to Him and not driven from Him.

Mary Clokey Porter School, Tanta, Egypt.—A beautiful memorial to a beautiful woman.

Meet Some of Our Graduates

By MISS IDA WHITESIDE, Luxor, Egypt

ALLOW me to introduce some of the alumnae of the Dr. Carrie M. Buchanan Girls' Boarding School at Luxor.

First of these to graduate was Miss Olivia Awaida of Luxor, a member of a family of culture and comparative wealth. Though never strong physically, Miss Olivia has for years been an influence for progress and uplift in Luxor. For several years she carried on a school for poor children who otherwise had no opportunity to learn. Her gifts and tastes run along literary lines. She has aided in club work, and has written and translated magazine articles and books, especially for women. She has taken a firm stand against some of the more backward and unchristian customs of the land, even when it has brought criticism and unkind comment to herself. We are proud of her progressiveness, courage and accomplishment in spite of her bodily frailty.

Olivia Awaida

Next on our list is Miss Mukhtara Gindy who graduated in 1912. She began teaching at once, as did others of her class and time. But Mukhtara was not content to teach what she had learned, using the same materials and methods year after year. She continued to study, sometimes taking private lessons, sometimes chaperoning classes taught by men from the Azhar, the Islamic University in Cairo. She attended teachers' conferences whenever there was opportunity, once traveling to Jerusalem for a conference of women teachers from all the Near East. She has read and worked along her chosen line, Arabic Language, visited other schools and made herself worthy of the position she holds, perhaps the only woman in Egypt who is teaching the advanced Arabic of the Secondary Schools. She plans, writes and directs our school plays and entertainments. All this has been about her scholastic attainments and work. Along with that, in her leadership, in her own Christian character and influence, in her heart interest and share in our village preaching, and in the religious side of our school life, she is one of the strongest Christian forces in the school.

The third lady is Zakkeya Mishriki, now Mrs. Yusef Taweel. She graduated in 1914 and taught for us until 1920. Mrs. Daisy Griggs Philips, always a friend of the Y.W.C.A., succeeded in interesting some wealthy Egyptian ladies in the project of sending a girl from here to America for training in such work. Zakkeya was chosen and consented to go. She spent four years at Moody Bible Institute in Chicago, spending her summers

Zakkeya Mishriki
(Mrs. Yusef Taweel)

with friends near Pittsburgh. The committee who sent her, then organized a National Y.W.C.A. which Zakkeya has carried on ever since. They have rooms in Cairo where girls from Egypt, the Sudan, Syria and Palestine have stayed temporarily, keeping house for themselves. Each summer a camp for twenty or more girls is open by the Sea near Alexandria for three months. It is usually full. In Cairo they have classes in cooking, home management, child training, health, languages, music, art, sewing, First Aid, and above all, in Bible. There are frequent social gatherings, and recreational and educational excursions in and outside the city. At Christmas nearly 150 garments are made and given to the Orphanage, besides entertaining poor children with a treat at the Club.

The society is now affiliated with the World's Y.W.C.A. at Geneva. Another girl has been trained in England, and is helping with the work. But Zakkeya still supervises the whole although she was married in 1932, and now has a home, husband, and small son to look after as well as the Club.

Ellen Abu Saif, (Mrs. Naguib Glada) class of 1923, is one of our many homemakers. Naguib Eff. is one of the General Secretaries of the Cairo Y.M.C.A. Ellen is a poised and delightful hostess. Her home is modern in its equipment and homey in its a'mosphere. She writes of her work, "We do have a happy home indeed, blessed with children of whom we are proud. (There are three beautiful little girls). It keeps me busy most of the time. My husband's work by its very nature requires that our home be open all the time to visitors and groups of Y.M.C.A. members, besides I have to assist very often in social occasions at the Y.M.C.A. and to respond to invitations from people who are connected with it. In mixed parties, especially, my presence is needed. Several big receptions are held during the year and with the wives of other Secretaries I spend a lot of time on them. I attend the All-Egypt Secretaries' conference every year and as a rule our homes have a place in the discussion. Our presence in such conferences is meant to give us an idea of the objectives of our husbands' work and the place of our homes in it."

Ellen Abu Saif
(Mrs. Naguib Glada)

Miss Gomer Monsour graduated in 1925. She came to us first as a very wee girl in 1912. Twice before graduating she left school to help her family financially. It was due to her real pluck and ambition that she eventually finished. Her family then expected her to teach and help them as she had before. But Gomer had a different vision. As a child she had been attracted by the work of the nurses in a hospital next door. She could watch them from her roof. Her graduation essay was the story of Florence Nightingale, and she made it a ringing call to Egyptian girls to serve their sisters in the same way, and to raise nursing in Egypt to a

profession. At the time there was a Government midwifery school that called for candidates with what amounts to an eighth grade certificate as a prerequisite. Girls who trained as practical nurses in Government hospitals were and are barely literate. Just at that time our hospital in Assiut started its training school, accepting only graduates from our secondary schools. Gomer was the first to enter, the first to graduate as a nurse. She went against strong opposition. Her family were scandalized and indignant. Had they not been waiting for the time when she would be able to help them again Did not her brothers need help in getting an education? She had already advanced farther than most girls. Why should she spend three more unproductive years in training? Why should she, an educated girl, choose to do servants' work anyway? But Gomer won out. For eleven years now she has been helping Miss Jane Smith in the clinics and welfare centers in the poorer parts of Cairo. Happy always, and cheery in spite of circumstances that are often difficult, she is a joy to know and be with.

Gomer Monsur

Minerva Sadig Abaid graduated in 1929. She is the daughter of an old and wealthy Coptic family. She was the most brilliant student ever in our school, and withal, simple, unassuming, with a great deal of common sense and a real interest in others. After graduating here, she finished at Cairo Girls' College, and in 1936 took her B. A. from the American University in Cairo. She has since been taking work in Journalism there under Mr. Leslie Nichols from Syracuse University, receiving the first Journalistic degree granted to a woman in Egypt. The Government offered her a position in their Department of Journalism, but because of the greater opportunity for real service, she decided instead to undertake the editorship of *El Taliba* ("The Student") a magazine for girls of school age and girls who have not had sufficient education to appreciate some of the magazines published in Egypt.

Minerva Sadig Abaid

El Taliba is backed financially by the Committee on Christian Literature for Women and Children in Mission Fields, Inc., whose chairman is Miss Clementina Butler. Mrs. Adams of our Mission is their representative in Egypt and is responsible to them for the content and finances of the magazine. The money comes largely from the collections taken on the World Day of Prayer in February each year. There is a local advisory committee in Cairo and a Board of contributing editors, but Minerva as Editor in Chief, is responsible for the whole. It is a new venture, and we hope will fill a needed place in the lives of Egypt's girls

The Kindergarten

By MISS DORA MASON, Assiut, Egypt

THE kindergarten in Egypt was born in the mind of that pioneer in so many worth-while things, Miss Minnehaha Finney. She started the work in the Central School for Girls, in 1909 in the then new building of the American Mission in Alexandria. She brought out a trained teacher who had had several years' experience in America. Miss Finney equipped a room with wee chairs and tables and kindergarten supplies. But more than that she created an atmosphere. This first kindergarten teacher played with the children and was known as "the lady who loved little children." She saw the need for special training for teachers of little children, so after school hours she gathered the younger teachers and the older girls into a training class for Kindergarten teachers, and taught them how to deal with little children.

At that time most Egyptians, and alas! many missionaries thought that any one could teach the little ones. As soon as a teacher gained some experience with these beginners, and proved her worth she was promoted to a higher class. We are thankful that this mistaken idea is fast disappearing from the thinking of those interested in the education of our children in Egypt.

This class for the training of kindergarten teachers has continued over these thirty years, in the Alexandria school until 1928, and since then in the Girls' School in Tanta. There is no other Kindergarten Training School in Egypt. Teachers trained in this school are now at work all over Egypt in other schools as well as in those of the American Mission. So little by little we are seeing the little ones in our schools unfolding and entering into their heritage of a happy, free childhood.

Last June I had the joy of being at a consecration service when the class finished the year's work, and I witnessed the presentation to the members of the class of their diplomas. I had a particular interest in one of the members of that class. As she stood before me, tall, dignified, and self-possessed, her beautiful brown eyes sparkling, and her face radiant, my thoughts went back across the years to a September morning in Alexandria, when, as a wee child, she had clung to her mother, not quite willing to leave her and stay in the kindergarten where everything was strange to her. Last March I visited her and saw her at work as a kindergarten teacher, in that same room, where, as a little girl she had started to school.

In 1938 the Mission appointed its two missionaries in kindergarten work* to spend some time each year visiting the towns and villages where we have schools and where our girls are teaching. This is hard work but most worth while for it gives the opportunity to visit not only teachers in schools but also girls who have married and now are in homes of their own.

In a village not far from Assiut, we have a small school for girls. It

* Miss Dora Mason and Miss Ruth Williamson.

is supported by the church and meets in a room on the ground floor of the house of the pastor. When I first visited this school the girls were crowded into a little dark room with only two small windows high up in the wall, an uneven floor, some rickety benches, and a table for the teacher. There was a much larger room in the front of the building, but they could not possibly have the school there for the room was by the stairs leading up to the pastor's house and someone might see the teacher or the girls! After a long discussion with the pastor and the elder and much persuasion I succeeded in getting the school moved out into the larger room where there was much more light and better circulation of air, only to find when I went back the next time that the school was again in the small dark room. Again there was much discussion, and again we moved out into the larger, lighter room. This was repeated several times but the last time I was there, and they did not know I was coming, I found the school in the large light room where it belonged. This town is of course a very backward town. When the pastor's daughter, who is a graduate of the P.M.I., went home for the summer, she could not go to church or anywhere else because she was old enough to be married and it is not nice in that town for an unmarried girl to be seen in public! There are folks who think the work of the American Mission is done in Egypt and that the missionaries should come and turn the work over to the Egyptian Church. A visit to a town like this one would soon show them how mistaken they are.

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Kindergarten Party, Mary Clokey Porter School, Tanta.

The College For Girls

THE American College for Girls, at the time of its founding, was the only school of its grade on the continent of Africa north of the equator. Because of its very efficient faculty of American and Egyptian teachers and its broad cultural training it draws girls from the most influential families in both religious and political circles. The art department attracts many girls; the music department is especially valued. Though western music is comparatively new to them, Egyptian girls are very fine students. The piano students do extension work from Trinity College, London. They take examinations in preparation for their diplomas and are required to perform a number of very difficult selections.

Alice Mishrak, whose beautiful voice always charms her hearers, sang a solo in the first Christian broadcast that ever went out over the air in Egypt, in December, 1938, and again during Holy Week, in 1939. Recently she sang in a concert in the opera house in Cairo and was so outstanding in her part that the queen had her brought to her box for her personal congratulations.

The girls who go out from the college and from the universities are making a great contribution to Egypt in the educational field. Many will remember Miss Mona Doss of the Girls' College and the American University, who took post graduate work in Home Economics last year in Temple University, Philadelphia. Miss Doss is now back in Cairo teaching in the Girls' College.

There are two editors from the American College. Miss Eva Habib completed the course in the college, took her A.B. degree from the American University and her M.A. from Smith College. She was the first Egyptian girl to take a degree in the United States. She is now editor of *The Egyptian Woman*, the magazine of the feminist organization under the direction of the noted Madame Shaarawi. Miss Minerva Abeid edits the new magazine *El Taliba* which is sponsored by the interdenominational committee for literature for women and children in the Eastern Lands. (Our offerings on the World Day of Prayer go for this project.) The girls who have been mentioned are all Christian girls. Many of the Muslim girls are making the same type of contributions in their spheres.

The scholarship of the American trained girls is very marked. An Arabic paper reported a few weeks ago that the two fellowships given in the University for study in Great Britain were both won by girls who were graduates of the American College for Girls.

The one who ranked first had 25 points above her nearest competitor. The competing men were left quite in the distance.

No one would claim that all the beauty that has come into the lives of these favored women is due to the American teachers. Many other factors have entered into the changed conditions. But it is to the glory of our American missionaries—for of course they were missionaries—that they were the pioneers; they showed the way; they opened new doors;

they gave examples of high living; they brought the very best in education; they prepared literature on health, hygiene, child-care, temperance, and kindergartens. They taught every girl who came under their care the Bible; they introduced everyone to Christ, who makes no distinction between man and woman and they saw young lives opening and developing into beautiful womanhood. The testimony of hundreds of Moslem parents has been "You make such fine characters." In the course of 85 years American schools for girls have poured out thousands and thousands of educated young women to enrich and bless the life of Egypt.—From "Egyptian Women Enter a New World," in the *United Presbyterian.*

THE DOOR SWINGS WIDE

The Door of the Cairo College for Girls opened to 450 girls at the beginning of the first semester.

The door swings wide
To knowledge. Joy of books, wonders of the earth
And sky, the wisdom of centuries
Wait for the fearless seeker at the door.

Inside are counsellors ready to go
With young adventuring minds on quests of truth
And beauty found beyond the classroom's lore.

Inside is fellowship, hearts one in song
And prayer; inside is vision of the Christ—
To rich abundant life, the Shining Door —
The door swings wide to God.

From a poem by Catherine Baker, Ewha College, Korea.

THE KINDERGARTEN

(Continued from page 328)

A visit from a supervisor to a village school raises the school in the estimation of the community, and gives it a standing that it would not otherwise have. In Assiut we have been asked to visit the Coptic School for girls. For the last three years we have gone almost every week to give what help we can to the teachers.

Almost nothing exists in Arabic for little children. I have written a book of 48 Bible stories suitable for children of six years of age, which has been popular with Christians all over Egypt. Miss Williamson has produced a book of world-famous stories for little children used in many schools. Both of us hope to produce more in stories, songs, and games for children, but the pressure of a demanding schedule has made this impossible. This field, too, is ours. To produce would be to set a standard in thought about little children.

A New Experiment in Village Education

By E. M. BAILEY, Ph.D., Minya, Egypt

FOR years the American Mission and the Evangelical Church have conducted schools in villages and called them village schools. They were village schools in only one sense, that they were located in villages, but they were primarily schools for the purpose of finding out and forwarding likely boys to the higher central schools. They were more distinctly not schools designed for the good of those who were to remain in the village. The reason for this situation was in part the desire of the mission to educate leadership for the young church.

At the present time, however, there is a changed attitude toward the rural population of the world. This is evidenced not only in the mission field but in countries which have had systems of education for generations. We are coming to realize that the number of those who can go to higher institutions of learning will probably always be limited and that education for the great mass of those who do not go should be designed to fit them more adequately for their own life. There is in consequence, all over the world, an increasing interest in genuine rural education, education for the great host of boys and girls who are to stay on the farm, or in their village, which will not leave them with a sort of lingering regret that they are tied to their rural situation, simply because circumstances forbade them to escape, but which will enable them to see life in a rural environment as a thing of beauty and infinitely satisfying.

When writing of the other schools of the Mission we are able to speak of things accomplished, to point to solid realities in the way of building and equipment, and to such equally real though somewhat less tangible things as lists of graduates which contain names of men and women who are making great contributions to Egyptian advancement. When we come to discuss village schools, however, we are on different ground, we speak only of ideals, homes, problems, and plans.

General rural education is the great need of Egypt today. The peasant population, the backbone of the country, are very much in the same condition as that in which they lived when the Pharaohs reigned. The Government is making an effort to carry out the provision of the constitution which calls for free and compulsory elementary education by a very simple form of school, but it is largely religious in its emphasis. The first third of the time is spent on the Koran, a second third on classical Arabic so that the Koran will be understood, and the remainder, only eight periods per week, is allowed for all of the other things a village boy or girl ought to get. Practical work seems to be non-existent. These facts emphasize the needs for the Mission and the Christian Church to get busy with a real rural program ere it is too late.

A significant fact in connection with Egyptian life is the word for king, "Malik," which literally means "the one who owns." The picture given in Genesis of Joseph

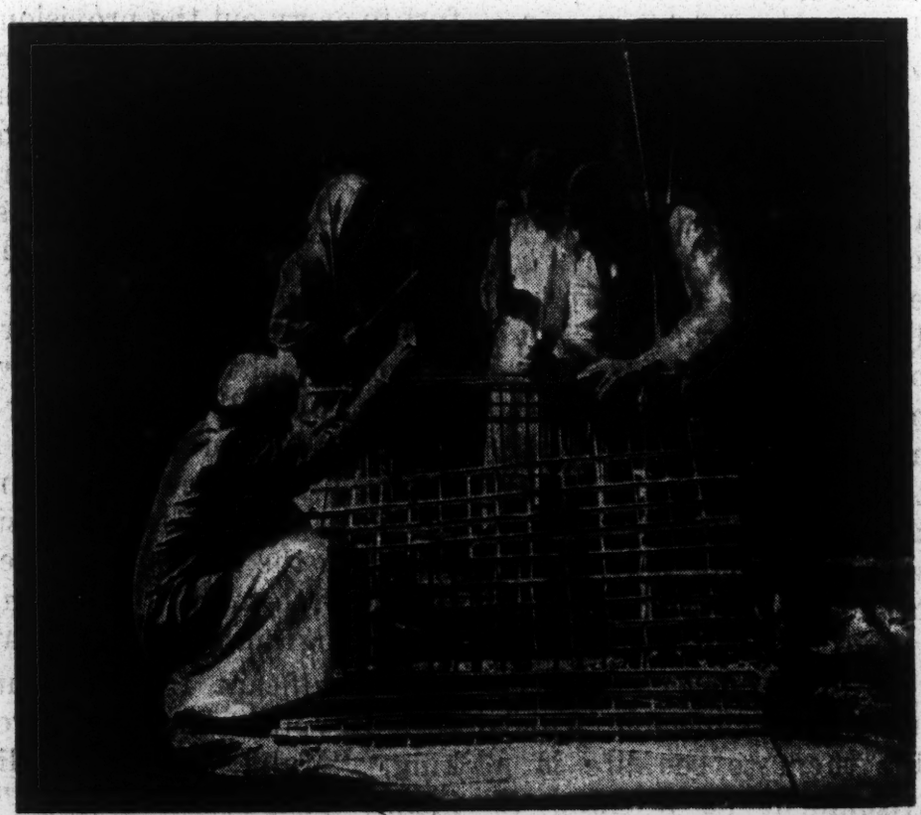
buying the land and its people for a possession of the ruler is the idea which permeates the whole country today; with this exception, that the king is replaced by a small group of ten thousand land owners. To them go all the infinite richness of the land, and the peasants who till the soil are to all practical purposes no better than the animals who work with them. Often they are not as well treated.

For such a peasant group, the effort to develop schools which the village can support, faces two difficulties: their own idea that all such things must be given to them rather than paid for by them, and the fact that they are not able to pay for it. Poverty, such as we in America scarcely dream of, is the lot of the average villager, and there is little hope of anything better for him as a result of education till the whole basis of the social system is altered. A population of over 1,200 to the square mile and a high rate of increase speeded up still more by the application of modern, medical science complicates an already appalling situation.

A third difficulty faces us in the fact that writing almost exclusively uses the classical Arabic which is pretty largely a foreign language to the villager. How genuine rural education can be developed on anything other than the mother tongue is a problem to which education has no answer. Unless it is done, however, genuine village education is forever doomed.

Our projected village school must be elementary in its scope, and yet must offer work proved to be as val-

(Continued on page 352)



Boys in the new village school making a baby bed out of split palm branches.

Assiut College

IN March 5, 1940, Assiut College will celebrate its 75th birthday. Standing on the beautiful campus with its ten buildings, and seeing its nearly 700 students, it is hard to visualize the beginnings—the donkey stable, the twelve students and the one professor, Dr. John Hogg.

All of the excellent buildings, with the exception of one built from New World Movement funds, were gifts of individuals and were not built out of missionary contributions of the church.

From this training school have come all but two of the 181 ministers now laboring in Egypt, besides all those who have gone to their reward; from this school have come practically all the men teachers in our schools as well as in many other schools. Not only special Christian workers but hundreds of other fine Christian men have gone out into business and professional life in Egypt and they form the backbone of the Church today. Scholastically the College stands at the top. The percentage of government passes last year surpassed the results of all government schools except one.

The experiments in agriculture and Animal Husbandry bring scores and hundreds of teachers and students from government schools to observe what Professor McFeeters is doing in his department to help the farmers of Egypt.

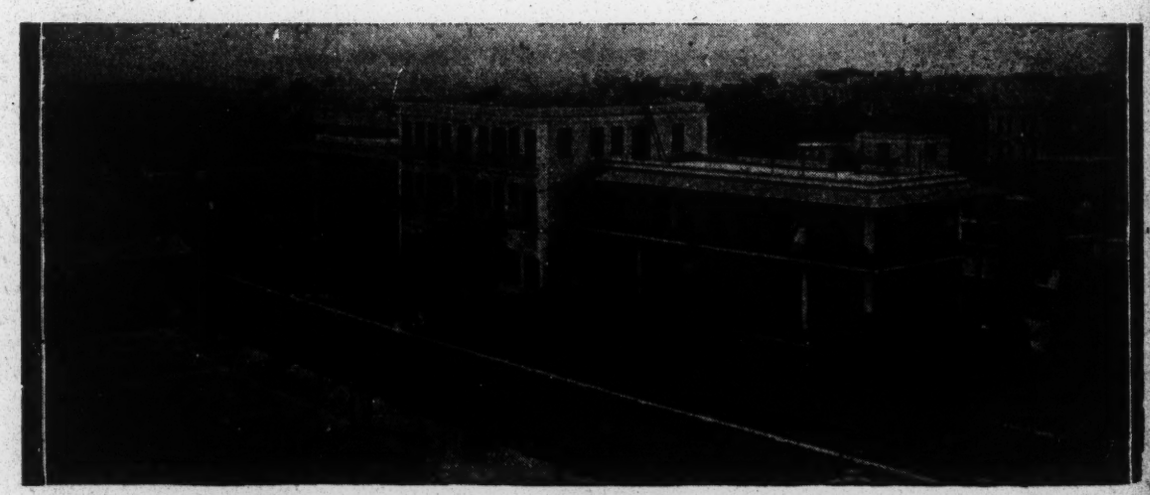
Year by year at every communion season a large number of boys take the vows of church membership and enter into the fellowship of the church. This is Christian education at its best.

Campus of Assiut College

Medical Work

Willard Price

Assiut Hospital was opened in 1891. Dr. L. M. Henry built his life into this institution and among the Egyptians it is known as "Henry's Hospital."



Tanta Hospital was opened in 1896 by Dr. Anna Watson and Dr. Caroline Lawrence as a Woman's Hospital. Later it became a General Hospital.

A new pamphlet by Mrs. Susannah Hutchison gives a fine description of the Medical Work in Egypt. **See Page 374.**

Direct Evangelism

By THE REVEREND F. D. HENDERSON, Assiut, Egypt

THE department of "Evangelism" does not claim a monopoly of evangelistic work. All of the work of the American Mission and of the Evangelical Church is carried on in such a manner that it shall be recognized as evangelistic in spirit and purpose. Whatever does not meas-

The Reverend Tawfik, Prof. in College, Delegate to Madras Conferenc.

ure up to this standard, however desirable it may be in other regards, is not within the scope of the enterprise to which we have been sent.

The particular function of the Evangelistic workers is: 1. To go among people wherever they are and whatever their condition and preach directly the "good tiding" of Jesus Christ.

2. To help plant and organize churches and make them examples and instruments in the redemption and transformation of mankind in the worship and service of God.

3. To enter, along with other departments, the doors opened through institutional work, that those who have received medical care and Christian education, may be led into the fulness of the light of the Gospel.

4. To establish and use all possible methods to lead men, women and children to accept the redemption which Jesus Christ came to bring.

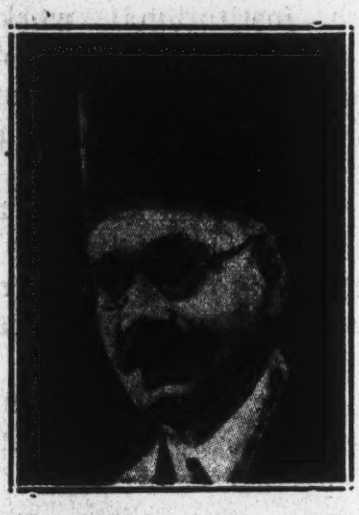
The direct preaching, going from place to place is termed "itinerating" and consists of village or district visits, evangelistic meetings, Bible classes, house to house visita-

Mr. Kamil Mansur, an elder of the church and an evangelist.

tions, and personal work. All these means are being used. Our little band of missionaries and Egyptian evangelists are wholly inadequate to touch even a small part of the 17,603 towns and villages of Egypt.

There are twelve ordained mis-

sionaries assigned wholly or partly to the department of Evangelism and there are thirteen women who give their whole time to evangelistic work. This number does not include three women and two men home on furlough.



Mr. Metri Dewairy an elder in the Church; Editor of El Huda, the church paper, delegate to Jerusalem Conference.

There is a large welcome and opportunity in the churches in giving encouragement to the leaders and helping them develop more complete methods; in holding evangelistic meetings; in promoting stewardship; in developing church societies and in encouraging volunteer workers. The field of personal fellowship is well-nigh limitless.

The special evangelistic work for women has gone on steadily since 1885. It is recognized as a work made necessary because of the backward state in which most women still are, and because of the customs of the country, which prevent women from having the benefit of general work in the churches. Largely through this work of women evangelists, the number of women in the church now constitutes one-half of the membership. Many women have learned to read in their homes. The work extends to women of all religious sects and the Christian women of Egypt have cooperated increasingly in this service.

We should keep constantly before ourselves and our church the great task—and by far the greatest, whether measured by command, by need or by opportunity—the giving of the Gospel to the non-Christian and count this as the chief business of all departments and of all our workers.

THE CHURCH IN EGYPT HELPING TO FULFILL PROPHECY

And the Lord shall be known in Egypt, and the Egyptians shall know the Lord. Isaiah 19:21.

The Lord shall bless Egypt saying, Blessed be Egypt my people. Isaiah 19:25.

Program Suggestions

TOMORROW'S EGYPT—CHAPTERS IV-VI

By MRS. E. D. McKUNE, Nampa, Idaho

THESE three chapters present a comprehensive, yet specific and clear picture of the United Presbyterian Mission and of its child, the Evangelical Church in Egypt.

The very best "Method" is to place the Textbook in the hands of all persons in our Societies and Churches and ask them to *read* it thoughtfully in the quiet of their homes, with the map of Egypt and Prayer Cycle before them as they read.

Missionary Education is only means to an end. Its real object is to create permanent attitudes, resolutions, and habits of support of our work. The success of this Study should be measured, not merely by attendance and interesting programs, but by the material and spiritual support given to Egypt and other mission work during 1940.

Because of the conviction that our missionary societies would feel an increased responsibility for our work in Egypt *if* our impressions of it were less vague, and our information more definite, it is a pleasure to offer Suggestions for the March Program, from which you may perhaps choose some ideas suited to your group. Better stress a few selected thoughts and needs than to try in a limited time to present so much that only a jumbled impression is created.

A CHRISTIAN PYRAMID—CHAPTERS IV AND V

Previous to the meeting make a cardboard Pyramid by mounting four equilateral triangles on a square base. On each side of the Pyramid print one of the following: *Mission and Church; Education; Social Reform; Medical Work.* On the base print *Christian Love.* Ask four persons to assist the Leader by giving five-minute talks.

Leader: Mention that the Great Pyramids of Egypt, well-built as they are, belong to Time. We are building a "Pyramid for Eternity." Explain that the base of this "Pyramid" must be Christian Love and Cooperation. (Material from Text, pp. 103, 104).

First Speaker: Tell about the "Mission and Church" side of Pyramid (pp. 104-134).

Second Speaker: "Education" (pp. 135-155).

Third Speaker: "Social Reform" (pp. 155-166).

Fourth Speaker: "Medical Work" pp. 167-173).

DRAMATIZATION—Chapter VI

Three women impersonate Miss Davida Finney, the Bible Woman from Shutb, and Miss Jeannette McCrory. Practice once, using material (pp. 174-197).

The one impersonating Miss Finney might be sitting alone, meditating aloud over the statements—"Egypt is in search of her soul"; that 83% of Evangelical Church members live in villages, that many are illiterate and needy. She may read aloud the letters from two pastors, etc. (pp. 174-176). The Bible Woman enters and through conversation they present material (pp. 176-181). Miss McCrory enters and tells (pp. 181-182). The three dis-

cuss the material in Miss Noordewier's Diary (182-185); Miss Rena Hogg's experience (185-186); Dr. Taylor's question to Evangelical Pastors (188) and the Work of Non-Christians and the Volunteer Work of Young People (190-197).

Close the Program by presenting the topic "The Future" (pp. 197-207) in the most forceful way possible. It is a challenge, so well stated that this topic alone is worth the price of the book.

PHOTOGRAPHS OF MISSIONARIES

Cut photos of Egypt missionaries from the June 1939 *Missionary Magazine*, or send 25c to Literature Dept. for a large photo sheet. Give one photo to each person as she enters room. Perhaps some will make her missionary a Prayer Partner, or write a letter to her.

MAP OF EGYPT

See Literature Department for price. Page 374.

If the Children's Department of your Church has a Sand-Table, why not use it to picture our missions in Egypt? Use mirrors for Nile River, moss for grass, paper palm trees, card-board Pyramids, etc. By use of the map and Prayer Circle, indicate each Mission Station by a small sign-post. As the Leader names each Station in order, call for all who have photos of missionaries there, to read name and thumb-nail biography about her. Examine 1939 Minutes of the General Assembly (pp. 1136-1142) and call ttention to the many congregations in the Synod of the Nile in Assiut, Delta, Mellawi, Middle Egypt, and Thebes Presbyteries.

Call for definite prayers.

"TALKING PICTURES"

The thirteen pictures in chapters IV-VI seem so well selected that we suggest using them. They may be divided into four groups and briefly presented by one person, with a few remarks from Text or from leaflets found in Literature Dept.

1. The Ibis: (Picture opposite p. 112) "The Story of Bamba", leaflet by Mrs. Andrew Watson—Lit. Dept. 5c. Tell of use made of Ibis now (Picture opposite p. 113).

2. Educational Work: Pictures opposite pages 128, 129, 144, 145, 160, 161.

3. Hospitals: Pictures opposite pp. 176, 177.

4. Bible Women's Work: Pictures opposite pp. 192, 193.

WHO'S WHO

Give to each person a list of these names, mentioned in Text as definitely connected with certain institutions or work. Allow several minutes for each to write name of institution. Do not collect papers, but let each check her own list. Other names may be substituted or added. "Who's Who" may be written on Blackboard, instead of giving individual Tests.

Dr. John Hogg.....
Mr. M. C. McFeeters.....
Ella O. Kyle.....
Dr. Helen Martin.....
Laura Wright.....
Jane Smith.....
Mrs. Frank Hoyman.....
Dr. L. M. Henry.....

QUESTIONS FOR DISCUSSION

1. Are more missionaries needed today in Egypt? For what type of work especially?

2. Why should mission-minded people know the history, climate, etc. of countries in which they have missions?

3. Why are mission schools and hospitals popular even among non-Christians?

4. Which is better—to teach a few much, or to teach many little?

5. Has Christianity become indigenous in Egypt? Three stages of Mission work are mentioned (pp. 108-110). In which stage is our work in Egypt?

6. What does it cost to be a Christian in Egypt? Cite one illustration.

7. What problems face the young Evangelical Church of Egypt?

8. How has the study of *Tomorrow's Egypt* helped you to better understand our work?

BOOK-MARK FAVORS

On strips of white or colored cardboard, about 2 in. by 9 in., make a sketch of the Nile and locate each mission station. Cut slit near top of cardboard to make it fit over page of book. Give one to each present, as a book-mark souvenir of this Program. If used a few months, wouldn't this book-mark make a more definite impression of our work? Book-marks may be made quickly on a mimeograph. Consult map in the back of *Tomorrow's Egypt*. Also the new colored map, Literature Dept. Price 70c.

EGYPTIAN REFRESHMENTS

Serve something typical. Cinnamon tea and Wafers. Black coffee in tiny cups, and dates. Gelatine salad in orange skin cups.

POSSIBLE PROJECTS

1. Sponsor an evening program using films or stereopticon slides on Egypt, which may be secured, with accompanying lectures, from the Foreign Board by payment of transportation charges. Write for complete list to The Board of Foreign Missions, 1505 Race St., Schaff Bldg., Philadelphia, Pa.

2. Recently a young missionary couple sent letters to many friends in America through the kindness of a missionary-minded friend here who mimeographed the copy sent to him from Egypt, and in turn relayed it to home-land addresses. Because the writer of these Program Suggestions was made happy by being one to receive this letter, and is looking forward to future ones, promised for every three months, the suggestion is made that perhaps you, or your Society, or someone in your church with a mimeograph might perform similar services, for missionary friends. Such volunteer service would relieve missionaries of much correspondence and still keep them in touch with friends and societies.

3. 1940 has 366 days. February 29 comes in the midst of this Study on Egypt. Why not challenge each family to give the wage of this extra day for mission work in Egypt—or to some other designated field?

Suggested Devotional Service

For Program Study on "Tomorrow's Egypt."

By (MRS. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1939: INSPIRING INFLUENCES.

INSPIRING INFLUENCE FOR MARCH: The Christian Church. —Matt. 16:18.

Opening Solo: Bible Songs Hymnal No. 166, stanza 1.

Scripture Response: (In unison.) Psalm 122.

Song: Bible Songs Hymnal No. 167.

Scripture Reading: Matt. 16:13-18; Col. 1:9-20; I Pet. 2:9.

Leader: The word *Church* has different meanings. It may mean a building—a building constructed, dedicated, and maintained for Christian worship. The existence of a Church building in a community is evidence of that community's belief in God and Christ and Christian morality. It is a silent, though real, witness. It is an inspiring influence.

The word *Church* may mean a Christian congregation—a body of people associated and organized for Christian worship and Christian work. The Greek word which in the New Testament is translated *Church* means *called out.* A Christian congregation is a body of people called out or separated from the world by their Christian belief and Christian life. It is a witness to the power and truth of the Christian religion. It is an inspiring influence.

The word *Church* may mean public Christian worship, consisting of prayer, praise, and other devotional exercises. With this meaning in mind, we speak of going to Church and of being in Church. Public Christian worship is a witness to the faith of those who worship. It has an uplifting and inspiring influence.

Whichever meaning of the word *Church* one may have in mind, it has an inspiring influence. Its benefits and blessings are very great. No one would care to live in a churchless community.

Six Brief Talks on "Verbs for Church Members:" (First letters form an acrostic on word *Church.*)

(1) Come—Matt. 11:28.
(2) Hear—Matt. 17:5.
(3) Understand—Matt. 15:10,11.
(4) Remember—Rev. 3:3.
(5) Confess—Matt. 10:32.
(6) Herald—Matt. 28:19,20.

Prayer Poem: (Use words of B. S. H. No. 73, stanza 1.)

Prayer: That the Church in America may be found faithful in her mission to the world, and that the Church in Egypt may be strengthened for her problems and tasks. (See 23-29 Days in the Prayer Cycle.)

Closing Song: B.S.H. No. 93.

The New Spelling of Egyptian Words

SOME time ago a letter of more than usual interest came from Dr. J. R. Alexander, our senior missionary in Egypt. Even though Dr. Alexander is in his ninety-first year, he keeps abreast of all world movements. He writes:

"I am interested in the matter of securing, if possible, a better and more up-to-date system of transliterating Arabic names of places and persons into English. The method generally used in America in the Journals and magazines and books of the day is a method that originated during and after the Crusades, in the days of the dark ages. There were no western scholars then that knew Arabic to read it or to talk it and their spelling of it in English (or French) was in accordance with what they thought they heard. Oriental scholars did not know English or French. The result is a spelling that is atrocious. Why should this ignorance of the middle ages be perpetuated now when there are thousands of western scholars who know Arabic and speak it, and thousands of Oriental scholars who know English? The British government in India, a number of years ago, wishing to secure uniformity, adopted a system of transliteration from Arabic into English. Guide books, such as Budge's book and Baedeker's books, have a detailed system with many diacritical marks and signs, with the same objective. The Indian system is simpler and is used by missionary authors in India, by missionary authors in Persia, by linguistic scholars in Arabia, Egypt, Great Britain, those at Hartford, U.S.A., and many others. The International Missionary Magazine uses it. The *Egyptian Gazette* is endeavoring to use it in their personal and social column. Dr. Adams, Dr. Elder, Dr. Fairman and others of our mission, men and women, use it. The Egyptian Government—Ministry of Education and that of the Interior—use a system very like the one used in India.

"My object in writing you is to ask and urge you if possible to join with the parties whom I have mentioned in helping forward this effort to secure a more modern, enlightened and correct and *scholarly* spelling of Arabic names of persons and places, through *The Womens Missionary Magazine*.

We give here a short list of names and places as they should now be spelled. We are handicapped in trying to express the pronunciation as we cannot use the diacritical markings.

In Arabic there is no long "a" or long "e" or long "o" or "i".

Muhammad—accent on second syllable; short "a".

Muslim—accent on first syllable; "u" as in put.

Mahmud—"a" short; accent on second syllable "u as in "oo".

Tawfik—"aw" like "ow" in now; accent on second syllable.

Khartum—"u" as in boom; accent on second syllable.

Aswan—"a" short; second "a" as in wan.

Minya—"a" and "i" both short; accent on first syllable.

Sa'id—"a" short as in antique; accent on second syllable.

Esbakiya—"a" short; "i" as in antique.

Faiyum—"ai" as long "i" "u" as in boom; accent on last syllable.

Faruq—(King's name) 'a" short "u" short "u" as in boot; accent an second syllable.

Sheikh—"ei" as "a" long or as "ei" in their.

It will be noticed that Miss Davida Finney has used the new spelling throughout her book *Tomorrow's Egypt*.

What They Say

TOMORROW'S EGYPT is the title of Miss Davida Finney's new book . . . which deserves to be widely read and studied in our Church. The forward-looking title suggests the direction in which alert missionaries are thinking, and our home Church's thinking should not lag behind that of her missionaries. No wide-awake United Presbyterian will neglect this book.

Report of General Assembly.

Tomorrow's Egypt is an exceptionally interesting book. One is captured by the first page and continues in willing bondage to the last. I began reading the volume Saturday evening and had completed more than half of it before seeking "great nature's second course." I finished it the next day without breaking the Fourth Commandment. The writer manifestly has a thorough knowledge of Egypt, its history, its constitution, its customs, its standards of living, its people with their characteristics and yearnings. The work of our Mission, educational, social, medical, evangelistic, is revealed in very attractive narrative, and the record is an amazing one. In an exceedingly difficult field, struggling with fierce fanaticism, appalling poverty, extreme social degradation, the Church of Christ in Egypt has wrought heroically, and its achievements are among the noblest in missionary history. The writer does not argue the case, but produces the strong conviction that the Egyptian Church must not be left to its own resources, but must continue to be helped by the devoted prayers and active co-operation of our church in America. Every United Presbyterian who reads *Tomorrow's Egypt* will experience intellectual enjoyment and spiritual stimulation.

W. E. McCulloch

Have you read *Tomorrow's Egypt*? It was my privilege to read it in manuscript some time after visiting Egypt. I wish I could have read it before my visit.

Read *Tomorrow's Egypt* if you are going to Egypt. It is a guide book that you will want to have with you wherever you go.

Read *Tomorrow's Egypt* if you cannot go to Egypt: It is the next best thing. This book is a splendid introduction to the land and to the people.

T. C. Strangeway

Tomorrow's Egypt is an illuminating, graphic study of a people, thought- and habit-bound for unnumbered centuries.

The colossal task of the missionary, and the transformation that takes place in all phases of Egyptian life when Christ enters, form a story stranger than fiction.

Read the book with gratitude and fresh resolve to share in this making of a new Egypt.

Lillian M. Robertson

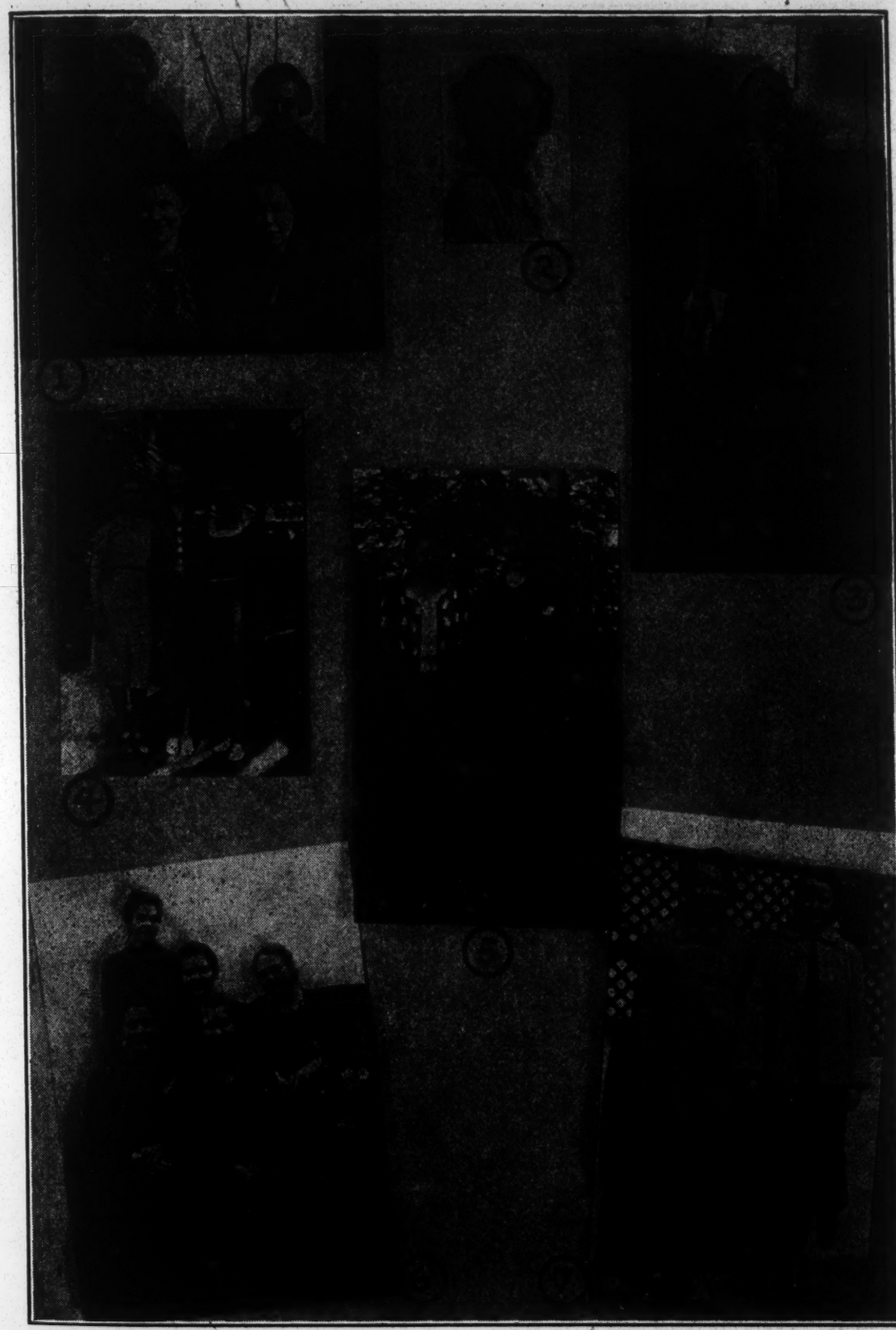
This book gives an exceedingly informative and interesting review of Egypt as seen today and a preview of Egypt as she will almost inevitably be tomorrow.

Report of General Assembly

No wide-awake United Presbyterian will neglect this book.

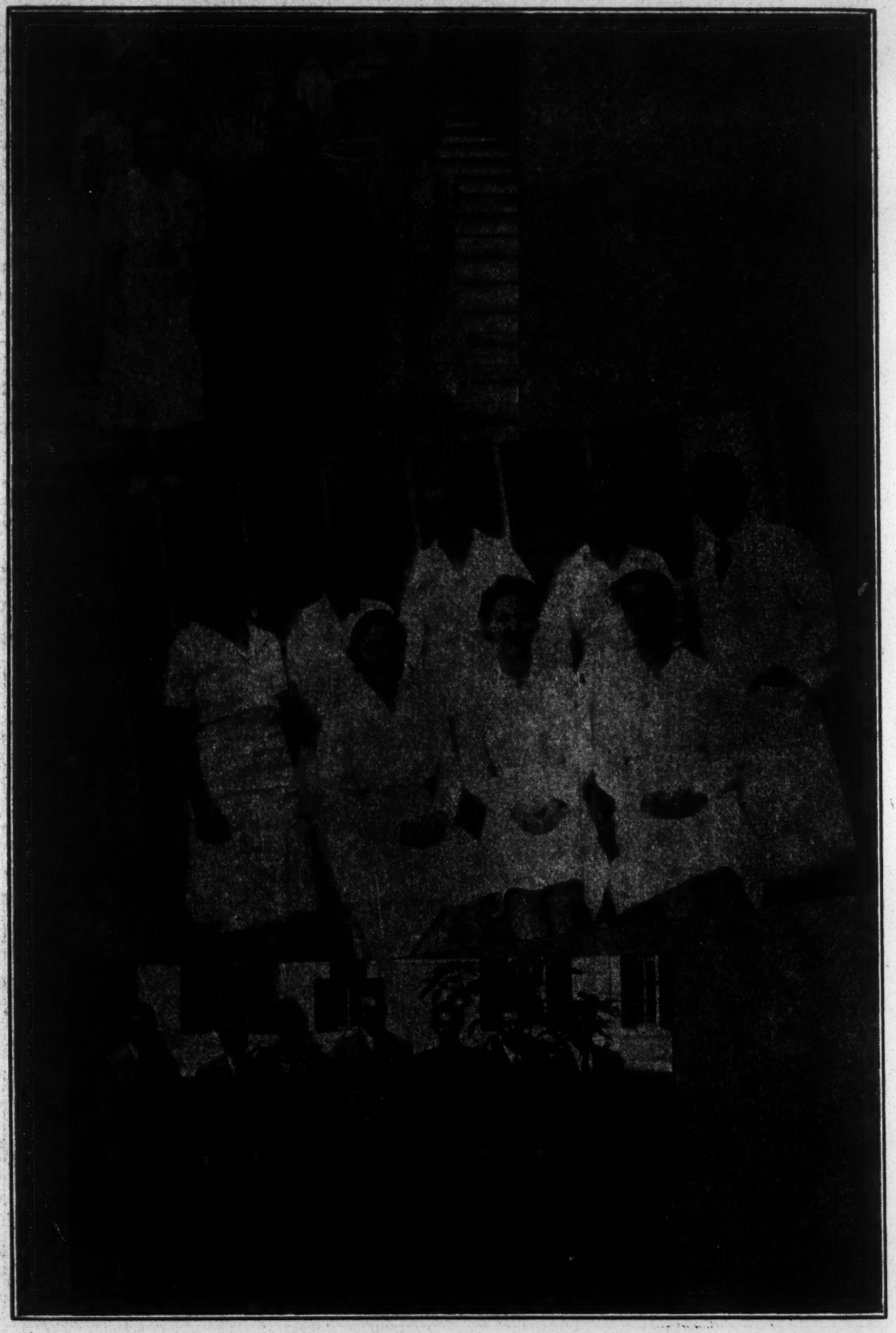
Report of General Assembly

SHORT TERM MISSIONARIES IN EGYPT: (See Page 349)



No. 1—Alexandria: Standing, Miss St. Clair; Mrs. Kyzanis. No. 2—Khayatt School. Miss Althea Keller. No. 3—Miss Lois Davidson, Khayatt School, Assiut. No. 4—School for Missionaries' Children. Alexandria: Misses Smith, Finney and Funk. No. 5—Luxor Boarding School: Misses White and Vincent. No. 6—Tanta: Front row, Misses Summers and Craig; back row, Misses Friend Kok and Badeau. No. 7—Ezbikiya Boarding and Day School, Cairo; Misses Reid and Parkinson.

SHORT TERM MISSIONARIES IN EGYPT: (See Page 349)



No. 1—Assiut P.M.I. School; Front: Misses Madory, Benke and Chebekin. Second: Misses Ward, Galloway and Currie. Back: Misses Hamilton, Baird, Balleny, Liggett and Mrs. Sturgeon.

No. 2—Assiut Hospital; Front: L. to r., Misses Geyer, Galloway and Bailey. Second: Misses Hindman and Allen, Mrs. Bentely, Miss Spoke and Mr. McCreery.

No. 3—Assiut College; L. to r., Jennsen, Weiler, Miss Cowan, Cremeans, Mrs. Walker, Sturgeon and Jackson.

Moving Day in Ethiopia

By MRS. D. C. HENRY, Addis Ababa, Ethiopia

Many things have happened lately. In the early part of September we learned that we were to lose the Hospital. We were not surprised yet when the blow actually fell it was a shock to us all.

The days and nights were filled with the making of invoices in order that all might be ready when the government official who was due to select the equipment wanted, should come. When this official had made his selection the rest was sent to our house until it looked worse than a junk shop, with house, porch and yard full of usable but somewhat battered and broken things. The kitchen equipment was not wanted at all, so all those piles became greater and greater.

Tents had been erected on our lot beside our unfinished house and the unwanted material was taken there in a truck. Soon our house and yard contained only the beds on which we were sleeping. The last things were done at the hospital and the possession handed over, our beds were sent and we followed and began housekeeping in our tents.

Being old campers this was not unpleasant for us during the first two weeks. Then an unusually rainy spell came and not only were we wet underfoot but the rain came through the tents and we would awake in the morning with bedding damp and our clothing wet and cold.

Meanwhile we had received news that we, too, had to leave Ethiopia. We were approached one evening by one of the native chieftans asking that he be allowed to buy everything we had to sell. With only ten days to get everything finished we were glad to sell. The trucks began to come to take things to his house. He bought everything good, broken, usable and useless. We were glad, for had we depended upon selling these articles one by one it would have taken months. For the next few days the confusion was terrible but finally everything was gone except for the few things necessary for our use the last few days. These belong to the Ras but he kindly allowed us to keep them until we leave.

Then came the glad news that we could remain until the business of selling the Sayo, Gore, and Addis Abeba Mission properties was finished, or at least until the last of December. We are thankful for this extension. Why do we want to stay? Do you remember that our church here is but a child in years and although the elders are capable men, they all need more religious teaching than has been possible in time past. We should like to stay, not to hold school, hospital, nor for any great work but to teach these young in the faith, the great doctrines of the Scriptures and great religious truths more fully.

After the medicine went along with the things the Ras bought, Miss Beatty felt that her time here was wasted. So two weeks ago we said goodbye to her as she left to meet Cremers in Bombay on their way home by the way of the Pacific. We Henrys remain. Lonely, yes, for we miss our fellow-workers, but we are still quite busy and will be until we leave.

Please give my thanks to those who have been thinking about us and praying for us these days. We have needed more than human wisdom and time alone will tell if what we have accomplished will stand. But no one can ever take out of the hands of the Master those disciples of His who have gone to their reward during these years of our missions in Ethiopia, nor of the many others who are daily learning of Him and trusting in Him.

Good News from Far Countries

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

WOODSTOCK SCHOOL

By MISS GERTRUDE NYCE,
Landour, Mussouri, India

Woodstock is a different kind of missionary enterprise than is commonly thought of. Instead of working in a village or Indian city, we teach the sons and daughters of the missionaries of about thirty denominations, relieving parents of concern for their children's education and freeing them to work with the Indians.

The four hundred students are American, English, Indian and Anglo-Indian, of different denominations and also some of non-Christian groups. The children work and play together with no thought of these differences. Scripture classes are required of everyone and we try to give all an understanding of the Bible and the knowledge of Christ as their Saviour, Counsellor and Friend.

This fall at the Kellogg Memorial Church thirty-six young people made their first public profession of Christ as their Saviour.

We have a most happy life in these beautiful mountains. Picnics, skating rink, parties, over-night hikes, and sports of all kinds supply the recreation needed by those who are working hard at their studies.

Each year the Senior Class in a social-studies field goes out to the villages near. There, talking with the people, they learn their ways of living and general view of life.

At Graduation time some leave these halls probably never to return to India, but many will be our missionaries of the future, who have grown up with an intimate knowledge and love for the land in which they are to carry on Christ's work.

The Sudan

MRS. R. F. SHIELDS, 5654 Callowhill St., Pittsburgh, Pa.

A COUPLE OF SNAPSHOTS FROM THE SOUTH SUDAN

As I was leafing through my picture album the other day I ran across two snaps taken some time ago. I thought you might be interested in them.

This first is a group of perhaps thirty black children gathered under the scanty shade of a young acacia tree. The children, ranging from the ages of two to twelve, are a happy little bunch as they sit cross-legged on the bare ground. Their few ornaments and only clothing are white, yellow, red and blue beads which stand out in deep contrast to their glistening black bodies. Above the children the noon-day sun is beating. Around them on every side as far as the eye can see the country is clothed in the rich greens of the tall African grass and the almost mature native grain. Behind them a river full to the highest summits of its bank flows westward in a strong current. In front of the children stands a mission house covered with climbing vines and made beautiful by rich shrubbery. It is the rainy season of the year and at that season no other part of the world can surpass the South Sudan in its beautiful coat of green and its abundance of water.

In the center of the group of children stands a man, a white man well up in years. His face is seamed and

furrowed by many deep lines and it has been burned a dark brown by the sun of many African summers. The man looks tired and warm for he has had a busy morning, but almost obliterating the tired look is one of happiness and relaxation, for this is his time with the children.

They have been singing together, the children and the white man, and strange sounding were the words sung to the tune of "Jesus Loves Me" as they floated through the veranda of the mission house. Now the white man is telling the children a story. How beautiful he looks standing there with the children about him. A love is shining from his face as he tells the story of how Jesus gathered little children to his side and blessed them.

A large basket is at the missionary's side full of little green limes which have grown in the mission orchard. A real treat to little black children are limes, as good to them as any candy, and each child is to have a handful before he leaves. It is a pretty climax to the story-telling scene to watch each happy child receive his limes from the white man's hand with a little playful joke or the kind of teasing children love.

Many a day I watched this scene and each time as it faded from view I imagined I had caught a glimpse of the Christ himself as he had appeared among little children long ages ago, a Christ dressed not as he is pictured by ancient artists in flowing robes of white and with a halo around his head, but a Christ dressed in the khaki working clothes of a missionary and with a cork helmet for a halo over his white hair.

The second picture is one of a church in a quiet corner of a small mission compound and all around in a whole broad land there is no other House of God. It is built of home-made brick and neither steeple high nor belfry tower adorns the roof of corrugated iron, a roof which gleams most terribly beneath a torrid sun. Open wide on every side, windows stretch from top to bottom. No stained glass in them to hide the view of prairie grass all burned and yellow, and corn-stalk huts here and there, or to prevent a straying breeze from passing through. It is the Sabbath morning. By ten, the sun already hot and glaring, the swarthy villagers are gathering into the House of God. Without, against the wall there is a stack of spears and clubs for all implements of war are laid down at the door of the House of God. The congregation sit upon the floor, women with their babies, tribal braves, mischievous school boys from the mission school, the village belles decked out in their best beads and feathers. Before the congregation with a table for his pulpit stands the native preacher. He is a man who cannot read or write his name and never of theology has heard, yet knows that God is love and tells this truth most simply to eager hungry hearts. A song is sung. The organ, that beautiful gift from friends at home is played by the missionary, who lifts her voice together with the congregation's in praise of God. There are no books, and none are needed. The people know the words by heart, for they have sung them often. And when the meeting is over and the warriors take up their spears again and life is as it was before, God's spirit still pervades the humble house for verily, it is a holy House of God.

The President's Page

PROGRAM COMMITTEE AT WORK

ARE you planning a trip to California It is not too soon to be thinking of the W.G.M.S. convention to be held in Santa Ana, California, next summer. Already the convention officers are considering plans and the local committee is busy preparing for your visit.

On Tuesday, November 7, Mrs. J. W. Bickett, our president, welcomed three guests to a combined house party and committee meeting at her home in Newton, Iowa. They were Mrs. Paul E. Carson of San Francisco, first vice-president; Mrs. Robert H. French of Topeka, Kansas, second vice-president, and Mrs. A. E. Kelley of Santa Ana, California, the chairman of the local committee. After a very lovely dinner at which Mrs. Tim J. Campbell and Mrs. Blanche Christesen of Newton were also guests, the committee settled down to work. This first meeting was spent in discussing the plans and problems of Mrs. Kelley whose duty it is to see that such important matters as meals and lodging are arranged to the satisfaction of all her guests.

The attraction of a daughter in nearby Tarkio College called Mrs. Kelley away early on Wednesday morning. Those who remained spent a busy day and evening dealing with their particular problem—building the program. It was not a task to be taken up lightly and time was spent in Bible reading and prayer that the Lord would give wisdom and guidance. Insofar as possible the suggestions which have come from various sources and the recommendations of the previous convention were included in the plans. The effort was to build a program which would be inspiring, educational and interesting with a minimum of fatigue to the delegates.

Mrs. Robert French, Second Vice President.

At work on the W.G.M.S. Convention Program. Left to right: Mrs. J. W. Bickett, President; Mrs. Paul Carson, First Vice President; Mrs. Robert French, Second Vice President.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

WILLIAM B. ANDERSON, D.D., LL.D.

Dr. Anderson has been called home. A feeling of sadness and loneliness sweeps over the whole church. For forty-one years his name has been connected with the missionary work of the denominaton. Fourteen years were spent in India, a part of which time he was President of Gordon College at Rawalpindi.

After coming to America Dr. Anderson became associated with the Board of Foreign Missions, first as Associate Secretary for four years and then Secretary, and continuing in this office until his retirement in 1938.

Above all his fine qualifications for his office, Dr. Anderson's outstanding characteristic was his Christ-like personality. To meet him, to talk with him, to hear him speak was to know that his life was wholly given to his Master. To read his little book, *A Watered Garden*, was to learn the secret of his consecrated life.

"THE POSITION AS STATED WILL BE HELD"

From Great Britain comes this note: " 'I suppose that you will now be closing down your work' said a so-called churchman to a missionary's society secretary, as though missions were a harmless hobby, to be laid aside when serious troubles arise.

"But the church was born in a time of stress and down the centuries has triumphed most in days of trouble."

The church is sometimes referred to as an army, and its members compared to soldiers. The term "marching orders" is a favorite quotation. How binding does the church regard the "marching orders?"

The following military orders were found in a dugout at the front during or following the World War:

Orders

1. This position will be held and the section will remain until relieved.
2. The enemy cannot be allowed to interfere with this program.
3. If the gun team cannot remain here alive they will remain dead. But in any case they will remain here.
4. Should any man through shell-shock or any cause attempt to surrender he will remain here dead.
5. Should the gun be put out of action the team will use rifles, revolvers, grenades and other novelties.
6. Finally, the position as stated will be held."

Shall we re-read our "marching orders?" They stand as stated: "There is no discharge in war" Eccl. 8:8.

SHORT TERM MISSIONARIES (See pictures on pp. 343-344)

About forty years ago the Foreign Board sent out one young man to teach in Assiut College. The experiment was so successful that the plan was continued. Through the years many fine young people have given three years or more of service as teachers, doctors, nurses, secretaries, or matrons. Many have renewed their three-year contracts and

have returned for further service some remaining as long as 20, 30 or even 35 years.

A large number found in three years of work there a call to longer service and went back to give their lives for Egypt.

We regret that we did not receive the picture of the large group of young women who are in the Cairo College for Girls.

WORLD DAY OF PRAYER—FEBRUARY 9, 1940

In the 1939 Congressional Record of the Senate are some very surprising words: A Senator said: "Mr. President, Tomorrow is the World Day of Prayer, and it seems appropriate that as we move from the inspiration which has come to us in the birthday celebration of George Washington, the Father of our country, we should enter into the quiet spirit of the World Day of Prayer. . . . All over the world today in every land and sounded in every tongue is the voice of prayer bidding men to cease from bloodshed and strife and turn to nobler ways.

"On this, the World Day of Prayer, we should join with all thoughtful men and women everywhere who cherish these noble aspirations and warm sentiments. . . ."

As we Christian women meet together in these troublous days may we find comfort in the theme: "In quietness and in confidence shall be your strength."

PROGRAM CALENDARS

The Program Calendars are ready for distribution. The attractive cover will be different and very lovely.

Send orders early to Mrs. Ralph H. Arnold, 525 Mifflin Avenue, Pittsburgh 21, Pa. 1 copy 5c; 25 copies $1.00; 50 copies $2.00; 100 copies $4.00. These are put up in packets with the exact number. Additional copies 5 cents each.

HONOR ROLL OF DELEGATES

We thank the secretaries who have sent helpful comments when reporting names of delegates. If those who have overlooked this will send a follow-up message, the plans for Santa Ana will be greatly simplified.

Lillian M. Robertson,
Convention Secretary

Delegates Reported to Date—January 10, 1940

October 21, 1939	Monongahela	November 24, 1939	Oregon
October 27, 1939	Kiskiminetas	November 27, 1939	American Indian
October 30, 1939	Philadelphia	December 1, 1939	College Springs
November 1, 1939	Hudson	December 15, 1939	Detroit
November 8, 1939	Allegheny	January 5, 1940	Negro Missions
November 9, 1939	Cleveland	January 9, 1940	Boston
November 12, 1939	Wisconsin	January 9, 1940	Home Missions

There was not space this month for several articles on Egypt. These will appear later.

Program for Women's and Young Women's Missionary Societies

April 1940 March 1941

NATIONAL STEWARDSHIP YEAR

Church Text for the year: "For Jesus' Sake."

Theme for Suggested Devotional Service: Great Assurances.

APRIL

THE CHRISTIAN HOME

A Great Assurance: Assurance concerning our Heavenly Home. II Cor. 5:1.

Topics for Discussion:

The Institution of the Home
Christ comes to the Home
"The Church in their House"
The Outgoings of the Home

MAY

HOMES ACROSS THE SEAS

A Great Assurance: Assurance concerning Jesus' Healing Power. Jno. 9:25.

Topics for Discussion:

The Contribution of the Christian Home:
To Childhood
To the Church
To Church Leadership
To the Community.

JUNE

THE YOUTH OF THE WORLD

A Great Assurance: Assurance concerning Jesus as a Divine Teacher. Jno. 3:2.

Topics for Discussion:

Modern Youth Movements and their Dangers
Christian Youth in Action
Christian Youth in World Conference
School and Church Co-operate for Youth.

JULY

THE TRUTH THAT MAKES MEN FREE

A Great Assurance: Assurance concerning the Knowledge of God's Will. Jno. 7:17.

Topics for Discussion:

"Now in a Thousand Tongues"
Bible Distribution
A Bible in the Hands of Every Child.
The Bible and Missions.

AUGUST

WATCHMEN ON THE TOWER

A Great Assurance: Assurance concerning the Reward of Labor. I Cor. 15:58.

Topics for Discussion:

What the Watchman sees:
In America
In Egypt
In Sudan
In Ethiopia.

SEPTEMBER

TEMPERANCE AND REFORM

A Great Assurance: Assurance concerning Truth and Freedom. Jno. 8:32.

Topics for Discussion:

What Price Repeal
Defeats and Victories
Danger of Drugs
Lotteries in State and Church.

OCTOBER

STEWARDSHIP

A Great Assurance: Assurance concerning Knowledge and Happiness. Jno. 13:17.

Legal Stewardship—What the Bible sets forth.
Efficiency-Stewardship — What the Tithe Would do.
Self-Satisfying Stewardship
The Entreaty of Love.

NOVEMBER

THANK OFFERING

A Great Assurance: Assurance concerning divine Providence. Rom. 8:28.

Topics for Discussion:

The Scriptural Background
Blessing the Giver
Sharing the Blessing
Observances in Foreign Fields.

DECEMBER

CHRISTMAS

A Great Assurance: Assurance concerning the Messiah. Jno. 4:25.

Topics for Discussion:

The Birthday of the King
Christmas in Many Lands
How New Christians Regard Christmas
Worship the King.

JANUARY

TRIUMPHANT CHRISTIANS

A Great Assurance: Assurance concerning the object of our faith. II Tim. 1:12.

Stories of Victorious Living
From India
From Egypt
From Sudan
From Ethiopia.

FEBRUARY

SHIFTING POPULATIONS

A Great Assurance: Assurance concerning Jesus the Christ. Jno. 4:42.

Topics for Discussion:

Important Migrations
Migratory Youth
Migrant Workers
Ministering to Migrants.

MARCH

CHINA

A Great Assurance: Assurance concerning Christian Love. I Jno. 3:14.

Topics for Discussion:

The Impact of the Occident
As War Clouds Gathered
Shocks and Dislocations
Free China and the Future.

Background Material: For the Home—Dr. McCulloch's Pamphlet on "Christianizing the Home.

For Homes Across the Seas: Christian Home Making—A Symposium prepared for the Madras Conference.

Book on Stewardship to be announced.

Interdenominational Mission Study texts: Shifting Populations by Various Writers; China by Earl Ballou.

A NEW EXPERIMENT IN VILLAGE EDUCATION

(Continued from page 331)

uable as the Government "Ilzamia" (compulsory) schools and acceptable to their inspectors if it is to hold the child of compulsory school age. Such an elementary school must of necessity pay much attention to the three R's. and by reason of the age of its students it cannot be a well developed agricultural or vocational school. At the same time it should train the hand as well as the head, so that the boys and girls may be able to make home and village a better place in which to live. What sort of hand work can we give within the limits of our small income, meagre equipment and village environments? These are questions to which the village school must give careful study.

The school must also find ways by which it may reach out into the homes of the community and stimulate all phases of life both through its influence on the child in school, and through its influence on the parent in the home. Only by patient persevering study can the plans, technique and teachers be developed to cope with the ignorance which is so great a burden upon the peasantry of Egypt.

If our model school is upon too great a financial scale it will not be possible for the ordinary village to copy our plans. If it is upon too meagre a scale it will not be able to accomplish anything more than that which is today being done by the inadequate village schools of the Evangelical Church. In the peasantry of Egypt lies the hope of the future. May the Mission and the Church be given wisdom to develop plans adequate to the need and the opportunity before them.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary
905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

PRESBYTERIAL REPORT BLANKS

The success of our Thank Offering each year is in a large measure due to the faithful Thank Offering Secretaries in the Presbyterials. These Secretaries visit their societies through the year, bring to them interesting information and encourage them to put forth greater effort for increased offerings at Ingathering time. When the Thank Offering has been presented, societies send to their Presbyterial Secretary reports of their Thank Offering. The Secretaries compile such reports and send the complete Presbyterial report to the General Secretary. We are interested each year in giving to our readers the order in which these reports are received by us and the name of the Thank Offering Secretary of the Presbyterial. We are happy now to present this list of reports on the 1939 Thank Offering. It is as follows:

	Presbyterial	Secretary	Date Received
1.	Oklahoma	Mrs. A. J. Carnahan	December 9, 1939
2.	Spokane	Mrs. Effie E. McCain	December 16, 1939
3.	Lake	Miss Jemima Dodds	December 21, 1939
4.	Detroit	Mrs. E. C. Errickson	December 22, 1939
5.	Concordia	Miss Ethel Gilliford	December 26, 1939
6.	Boston	Mrs. R. K. Marshall	December 29, 1939
7.	Philadelphia	Mrs. William White	December 29, 1939
8.	Uncompahgre	Mrs. Keith Kinsey	January 2, 1940
9.	Des Moines	Mrs. John F. Veltman	January 2, 1940
10.	Allegheny	Mrs. John A. Crawford	January 2, 1940
11.	New York	Mrs. Wm. S. Sturgeon, Jr.	January 3, 1940
12.	Westmoreland	Mrs. John L. Young	January 3, 1940
13.	Nebraska	Mrs. Bruce McCulloch	January 4, 1940
14.	Mercer	Miss Dorothy D. Dinsmore	January 4, 1940
15.	Caledonia	Mrs. Harley T. Jones	January 5, 1940
16.	Hudson	Mrs. Mable Clarke	January 5, 1940

SENIOR LIFE MEMBERSHIPS
$25.00 Each

December 1, 1939 to January 1, 1940

80. Mrs. Charles Parks, Birmingham, Mich. By a friend.
81. Olive Maxwell, Birmingham, Mich. By a friend.
82. Mary Maxwell, Birmingham, Mich. By a friend.
83. Mrs. Ray Stephens, Detroit, Mich. By a friend.
84. Marion MacKay, Detroit, Mich. By a friend.
85. Mrs. James S. Foster, Pittsburgh, Pa. By a friend.
86. Mrs. M. M. Kelso, Pittsburgh, Pa.
87. Ruth Clark, Wilkinsburg, Pa.
88. Mrs. Amy R. Newell, Seattle, Wash. Queen Anne Church.
89. Mrs. Albert Crouse, Somerville, Mass. By Mrs. Annie C. Ross.
90. Mrs. Paul R. Kemp, Akron, Ohio. By W.M.S., Monroe Church.
91. Mrs. Emily Bird, In Memoriam. By her daughter, Mrs. John M. Easterday, Youngstown, Ohio.
92. Helen Johnston, Warren, Ohio. By Nelle Smith Mission Guild.
93. Dr. J. I. Moore, Youngstown, Ohio. By Mrs. Fred Bunn.

94. Mrs. George Torrie, Youngstown, Ohio. By Mr. and Mrs. Earl Blair.
95. Mrs. James G. Patterson, New Wilmington, Pa. By her sister, Mrs. E. P. Morgan.
96. Mrs. Vella Watt, In Memoriam. By her sister, Etta Pearl McLean, Tulsa, Okla.
97. Mrs. C. Hibbeler, Chicago, Ill.
98. Mrs. J. D. White, Chicago, Ill.
99. Mrs. Olive E. Gilkey, New Kensington, Pa. By Mrs. W. L. Hankey.
100. Mrs. James G. Showman, Connellsville, Pa. By M. E. Dick Bible Class.
101. Mrs. Roy H. Rath, East McKeesport, Pa. By her family.
102. Mrs. Vernon T. Magill, Pitcairn, Pa.
103. Mrs. John Ray Louden, Akron, Ohio. By Mrs. R. E. English.
104. Edna Snyder, Detroit, Mich.
105. Mrs. George Hamilton, Chicopee, Mass. By Margaret Andrews, Missionary Society.
106. Mrs. John Taylor, Chicopee, Mass. By Margaret Andrews, Missionary Society.
107. Catherine Callahan, Kennard, Pa.
108. Ethel Callahan, Kennard, Pa.
109. Mrs. Howard Hallen, Kennard, Pa. By Shenango W.M.S.
110. Georgie Booth, New Kensington, Pa. By her mother.
111. Mrs. Ida Firth, McKeesport, Pa. By her sister.
112. Mrs. Bertha Moore, McKeesport, Pa. By Mrs. Beatrice McKee.
113. Mabel Patterson, Elizabeth, Pa. By "A little Sister."
114. Mrs. John C. Westbay, Elizabeth, Pa. By a friend.
115. Mrs. Rose Ford, Grove City, Pa. By Alice Dodds Missionary Society.
116. Mrs. Elizabeth A. James, Los Angeles, Calif. By Florence Avenue W.M.S.
117. Mrs. Henry Anderson, Inglewood, Calif. By Florence Avenue Alteris Society.
118. Mrs. D. M. Powell, Long Beach, Calif. By the King's Daughters.
119. Mrs. George Hunter Hall, Los Angeles, Calif. By Alice Woods.
120. Mrs. Harold Comlossy, Los Angeles, Calif. By the Lois Kingan Bible Class.
121. Mrs. Nellie G. Heavenston, Los Angeles, Calif. By the Lois Kingan Bible Class.
122. Mrs. Claude Fisher, Los Angeles, Calif. By the Lois Kingan Bible Class.
123. Cora Smith, Los Angeles, Calif. By King's Daughters, First Los Angeles.
124. Alma Frances Spinner, Los Angeles, Calif. By W.M.S., Second Los Angeles.
125. Mrs. Ruth W. McNary, Pasadena, Calif. By her father-in-law, Thos. B. McNary.
126. Mrs. George Sunda, Los Angeles, Calif. By Mrs. Thos. B. McNary.
127. Mrs. Elbert L. McCreery, Eagle Rock, Calif. By Mary J. Scott.
128. Mrs. Glenn Russell, Riverside, Calif. By the Women's Society.
129. Mrs. Mary L. Strange, Riverside, Calif. By Young Women's Missionary Society.
130. Mrs. Mary Adamson, Tustin, Calif. By a friend.
131. Mrs. Pearl Adams, Santa Ana, Calif. By a friend.
132. Mrs. David Craighead, Santa Ana, Calif. By a friend.
133. Mildred Lukens, Santa Ana, Calif. By Young Women's Society.
134. Ida Woods, Los Angeles, Calif. By Westminster Women's Missionary Society.
135. Mrs. A. J. Ellis, Manhattan Beach, Calif. By Westminster W.M.S.
136. Mrs. Dorothea Hanna Spears, Whittier, Calif. By Lida Armstrong.
137. Mrs. Ruth Bowen, Whittier, Calif. By Lida Armstrong.
138. Mrs. Beatrice Whinery, Whittier, Calif. By the Willa Ramsey Society.
139. Mrs. Alexander Moir, Philadelphia, Pa. By a friend.
140. Christine Rolland, Philadelphia, Pa.
141. Emma Le Fevre, Upper Darby, Pa.
142. Mrs. Peter Hunter, Philadelphia, Pa. By one of the "Ann's."
143. Margaret Thompson, Philadelphia, Pa. By the "Roses."
144. Mrs. Wm. Moore, Philadelphia, Pa.

145. Anne Taylor, Philadelphia, Pa. By two friends.

146. Mrs. Harry Arndt, Philadelphia, Pa. By a friend.

147. Mrs. Wm. Armstrong, Philadelphia, Pa. By a friend.

148. Mrs. Emily Mitchell, Philadelphia, Pa. By a friend.

149. Mrs. John Mayberry, Philadelphia, Pa. By a friend.

150. Mary E. Scott, Philadelphia Pa. By a friend.

151. Mrs. Wm. Jamieson, Philadelphia, Pa. By Mrs. Henry Weilenmann.

152. Mrs. Robert Cummins, Philadelphia, Pa. By Laura J. Forsyth.

153. Mrs. David Heron, Philadelphia, Pa. By her son, David H. Heron.

154. Anna Wilmot, Philadelphia, Pa.

155. Elizabeth Wilson, Atlantic, Iowa.

156. Mrs. T. D. McQuigg, Mount Ayr, Iowa.

157. Elva G. Miller, Nampa, Idaho. By the W.M.S.

158. Orva Heckathorn, New Castle, Pa. By a friend.

159. Jane Kerr, Sharon, Pa. By Young Ladies' Missionary Society.

160. Mrs. Alice Bastress, Sharon, Pa.

161. Mrs. Margaret Chrouser, Sharon, Pa.

162. Mrs. S. E. Calhoun, New Wilmington, Pa. By a friend.

163. Anna Weller, West Elizabeth, Pa. By Norma and Millicent Nevin.

164. Mrs. Katherene Miller, Elizabeth, Pa. By friends.

165. Margaret I. Ralston, McDonald, Pa. By her parents, Rev. and Mrs. E. L. Ralston.

166. Mrs. R. R. Durant, North Braddock, Pa. By her sister, Mrs. Wm. F. Martin, in memory of their mother, Mrs. T. L. Smith.

167. Mrs. Lloyd Galbreath, East Palestine, O. By the W.M.S.

168. Lena Eells, Lisbon, Ohio. By the W.M.S.

169. Helen Jeanette Campbell, Cleveland, Ohio. By Jennie D. Ross.

170. Mrs. R. Y. Duff, In Memoriam. By her daughters, Ethel and Laura Duff, Cleveland, O.

171. Mrs. H. G. Borton, Cleveland Heights, Ohio. By her husband and children.

172. Mrs. Arthur Schmidt, Lakewood, Ohio. By Alice Jones.

173. Mrs. John Bryce, Youngstown, Ohio. By Mrs. Lydia Harding, Elsie Hayes, Irma White, Marie White, Mrs. Florence Cooksey, and Mrs. Myrtle Higley.

174. Mrs. Thomas McPherson, Boloit, Ohio. By the W.M.S., Sebring, O.

175. Mrs. Richard Chambers, Sebring, Ohio. By the W.M.S.

176. Mrs. R. R. Jones, Cuyahoga Falls, Ohio. By the Ruth Nichol Missionary Society.

177. Mrs. Estella Sutton, Uhrichsville, Ohio. By her mother, Mrs. W. J. Fitzsimons, deceased October 29, 1939.

178. Mrs. Albert H. Gardner, Ellwood City, Pa.

179. Mrs. Robert Lowry, Ellwood City, Pa.

180. Mrs. Frank L. Burton, New Castle, Pa. By relatives.

181. Mrs. Jennie McKee, New Castle, Pa. By relatives.

182. Mrs. George McKim, Ellwood City, Pa.

183. Mrs. J. N. Shields, Baxter, Pa. By her aunt, Sallie E. Dickey. (Christmas gift)

184. Mrs. Elizabeth W. Henderson, Philadelphia, Pa. By the Girls' Circle of Dales Memorial.

185. Mrs. Barbara M. Clark, Philadelphia, Pa. By the Girls' Circle of Dales Memorial.

186. Margaret Galloway, Philadelphia. Pa.

187. Dorothy Gordon, Merwood, Pa. By the Jean Morrison Circle, in memory of Miss Jean Morrison.

188. Mrs. Louis Evans, Washington, D. C.

189. Mrs. Paul L. Boyd, Philadelphia, Pa. By the W.M.S., Dales Memorial.

190. Mrs. John F. Straitz, Philadelphia, Pa. By the W.M.S., Dales Memorial.

LIFE DIRECTORSHIPS
$300.00 Each

Mrs. John P. White, Pittsburgh, Pa. By Women's Missionary Society of Braddock, Pa.

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan.

"WE WILL PASS!"

This was the motto of the executive who directed the laying of a railroad across Great Salt Lake in Utah. Serious obstacles impeded the progress of the workmen and taxed the ingenuity of the engineers.

One great difficulty was the sinkholes. These swallowed structures that had been months in building just as easily as the waves of the sea engulf ocean liners and their hapless passengers. Today we cross this same Salt Lake by rail, and in comfort and safety. The dangers have been overcome. The impossible has become possible because a man, the leader of the workmen, had that invincible spirit expressed in these words, "We will pass!"—in other words, F-A-I-T-H and W-O-R-K-S.

This motto should lend incentive to any discouraged missionary society. Many difficulties are possible. We might liken these to the sinkholes mentioned above, overwhelming troubles. They might be an indifferent membership; an irregular attendance; a critical attitude; a lack of spirituality; unnecessary ignorance of the mission fields; a careless maintenance in finances; an over-emphasis on non-essentials; an under-emphasis on the important features. One or more of these weaknesses have caused an otherwise prosperous organization to be mediocre.

Which one of these "boggy" places is a handicap to your society? Now is the opportune time to seek it out and to make the society safe for the present membership and coming recruits. "Failure to do good is failure indeed." But no society need fail if the spirit of officer and member alike is adventurous and couched in such words as, "We will pass!"

"We need the faith to say, 'We will pass!' God will give us the faith if we ask him."

YOUNG WOMEN'S SPECIAL FUND

For the past two months statements have been made of the financial standing of the Special Fund for ten years or a little more. We trust that every society will take cognizance of these figures and seek to remedy the continuing shortage. The December figures, 1929-1939, are presented.

Receipts

1929	$979.25
1930	928.60
1931	949.30
1932	708.00
1933	567.00

1934	688.00
1935	616.00
1936	690.00
1937	550.35
1938	528.00
1939	413.00

By the last of March the full amount of the fund, or $8,000.00, should be in the hands of the treasurer. Four hundred and thirteen dollars in the treasury on December I! When you read this, will you not see whether your society has turned in the amount asked of societies? You recall that young women twenty and over are asked to help provide at the rate of one dollar and younger girls at the rate of fifty cents.

May we suggest that societies begin early in the year to set aside their Special Fund. The money is needed in full when the church year is closed. If you begin on time and keep on going you should be up to time when you come to the end of the church year.

TO PRESBYTERIAL SECRETARIES, YOUNG WOMEN'S AND EFFICIENCY, AND OFFICERS OF LOCAL MISSIONARY SOCIETIES

Please take care of the several report blanks that should reach you early in the year. Do not lay them aside or forget to fill them out promptly.

Presbyterial officers, your material is to leave Pittsburgh about mid-February. You will see that societies receive their blanks the first week of March.

Local society officers, if your consignment of blanks does not reach you the first week of March, you should get in touch with the proper presbyterial officer at once—not later than the *eighth* of March—and learn the reason for the delay.

Societies will have their reports properly filled out and in the hands of the presbyterial secretaries or before the *fifth* of April.

Presbyterial secretaries will have the compiled reports of their societies in the hands of the general secretary, whoever she may be, not later than *April fifteenth*. This is most important.

Let us have *no* late reports this year. Report even if your report is *poor*. Do remember to state the *number* of your members, and answer all questions as requested. When *numbers* are asked for, please give numbers and do not use such words as "several" or "a few" or "some," or similar designations.

Finally, read the printed instructions which accompany the blanks. This should be done when you open the package, of course, but is mentioned here as a special reminder.

Cooperation is the word of the hour. If every society cooperates with presbyterial officers and every presbyterial officer cooperates with general officers, what fine cooperation there will be. We are starting on a new decade. May it be the best yet!

A VILLAGE DINNER

A correspondent tells of the delightful meeting held by the Bamba Society in First Seattle church. She spoke of the fun they had eating with their fingers and the difficulty experienced in trying to take soup from the common dish in the center of the table by means of a large spoon.

"Mrs. Rachel Seiver, one of the charter members, and still on the 'absent roll,' was to be our guest at the meeting December 7. However, when we arrived, Mrs. Seiver met us as hostess and surprised us by serving an Egyptian dinner,—peasant's,—which she and her sister, Mrs. Askren, had prepared. Miss Janet Askren, dressed as a servant, waited on us and waved the fly brush vigorously,—just to give 'atmosphere."

We were graciously permitted to sit on chairs as low tables were not obtainable. Each one was given a spoon. A common dish of soup was

in the center of the table. As it was impossible for all of us to reach it even with our large spoons, while our hostess was busy with the next course, we stealthily passed around and two or three of us could "dip in" together.

The soup course was followed with stuffed peppers and *mulokliya*, which looked like shredded spinach, but tasted like Egypt! Cheese, olives, relish and vegetable salad were served. Then came roast chicken, peas, and browned potatoes. Mrs. Seiver, as "carver," rolled up her sleeves, and proceeded to carve deftly with—her *hands*, assuring us that she had washed them clean. How she could carve! First came the legs, then the wings, then slipping the skin up over the neck, she picked flakes of white meat from the breast. The plate was passed around and we each took off our portion and ate with our fingers!

The dessert was delicious custard pudding, oranges, bananas and Washington apples. Water was then poured over our hands from a genuine Egyptian "ewer" and basin in the manner of ages ago.

A small table was loaded with curios and pictures. There were models of a plow and grain crusher; dolls, mummy beads, beads to "keep off the evil eye," snapshots of our Mission buildings, missionaries and children. Mrs. Seiver gave us one of the most interesting talks we ever had.

We were each given a tiny Egyptian lamp like those of the Ten Virgins, and we understood that Bible story better. Later "Good Night" and "God be with you all the way to Egypt and forever" were sung. Mrs. Seiver will return to her work. The parting was sad, of course, but on memory's wall is another beautiful picture Time can never dim.

IMPORTANT NOTICE

To those who plan to attend the Women's General Missionary Society Convention in Santa Ana, California, June 1940:

Of course presbyterials have sent the names of their delegates with addresses to the convention secretary, Miss Lillian Robertson. But many others may wish to be of the company, such as life members and other interested friends. Will not all of you send in your *names and addresses* to the undersigned?

You may wonder why this early request. The railroads must have an idea of the number desiring accommodations in order to make the proper train provisions as to sleepers and diners, or as to whether the number going may *warrant* putting on a *special train. One hundred is the least number accepted.*

Also, on the return trip you may have a desire to stop at certain points. If all prospective convention goers have their names in the hands of the several trans-continental roads, their agents may contact you at your home or at some central point and help you to make out your itinerary.

Details will be given in a later Magazine. Again, may it be said that it is very important that you attend to this matter promptly.

Ida B. Little,
Transportation Secretary.

1503 Dormont Ave.
So. Hills Br., Pittsburgh, Pa.

Girls' Circle Program

MISS HELEN JOHNSTON, 506 Woodbine, S. E., Warren, Ohio

THE PAST AND THE FUTURE OF EGYPT

PREPARATION: Secure a map of Egypt and prepare stickers to be pasted or cut-outs to be pinned on the map by the MISSIONARY REPRESENTATIVE and the REPRESENTATIVE OF YOUNG EGYPT. Make an open book to designate the schools and colleges and a small red or green cross for the hospitals and clinics.

We will use Miss Finney's TOMORROW'S EGYPT again this month and the reviews and supplementary material appearing in the Magazine will help greatly. Be *sure* to start your committee to working on the program in plenty of time for each to outline her material from the study book and be thoroughly familiar with her subject.

Make slips (to be passed out for the consecration service) bearing the words:—As you kneel you will say aloud, "I am willing," as did the girl before you, then remain in an attitude of prayer until the Amen.

SING Bible Songs Hymnal No. 250, "Looking Upward Every Day."

PRAYER of Thanksgiving for the past of Egypt—for those who first carried the Gospel message to the land of the Nile; for the lives of the faithful early converts who dared all for Christ; for the work of the Evangelical Church and her followers; for improved social, sanitary and health conditions in many cities and villages; for a Christ who knocks for admission to every heart in the land and for the opportunity which has been ours in spreading the Good News abroad.

VOICE OF THE PAST—Review Chapter IV of Study Text giving the history of the Evangelical church and the American Mission in Egypt; how the native church and the United Presbyterian missionaries have contributed to the life of Egypt. The story of the Muslim who was converted and is now a minister in the Church (P:128) is a good illustration of the influence of the Church of Christ on individual Muslims.

MISSIONARY REPRESENTATIVE — Using the first part of Chapter V, give interesting facts about the training of the youth of the land. Mention Assiut College, Cairo College for Girls, Alexandria's Commercial College, Training for Bible Women, Dr. Bailey's experiment at Edmu, schools for homeless children and daily vacation Bible schools. Locate colleges and schools on the map and mark with a sticker or cut-out. (Your Prayer Cycle will help here)

A REPRESENTATIVE OF YOUNG EGYPT — (Finishing Chapter V) Tell of the Clubs for Young People, the help of the W. C. T. U. and the Medical work carried on by the Mission. (Locate hospitals and welfare centers on the map.)

VOICE OF THE FUTURE—Review the latter half of Chapter VI beginning on page 197. Touch on the new attitudes of mind in the Church and the people brought about by Egyptian independence, the prevalent spirit of nationalism, the copying of Western habits and the influence of religion. Show how the Evangelical church still needs the co-operation of Missions and how the future of the Church rests upon the young people it produces and the young missionaries sent out by the Church at home. Stress the fact that young Christian Egyptians are well able to do their part if your society and mine here at home will do theirs. We too are able—are we willing?

(Continued on page 368)

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

FIELD SECRETARY'S LETTER

Dear Friends:—

A dark day early in January is very dismal — even the Sun looks cold when it does put in an appearance: war clouds over Europe grow bigger and blacker; missionaries are evicted from Ethiopia; and we read that the Soviet Government has established, in its capital city, the biggest printing press in the world for the purpose of printing anti-Chistian and anti-religious literature in Five languages; and that SIX MILLION dollars have been given, voluntarily, for that purpose.

How easily we could become discouraged and despondent and say—"It's no use: I give up—enemies are too many and far too strong for us." Let us, then, take stock of ourselves—is our faith slipping because we are neglecting Bible study and prayer? Turn to II Chron. 20, read king Jehoshaphat's prayer in verses 6 to 12 when he was attacked by enemies, too many and too strong, then, in the same chapter, read the marvellous answer to that prayer. If our faith is not renewed by that time we'd better re-read that chapter *after* reading the two that precede it. Then, after confession of *our sin*, on our knees with our eyes upon Him, we, too, may hear "Be not afraid nor dismayed by reason of this great multitude for the battle is not yours but God's . . . Go down against them . . ." So Jehoshaphat made all preparation and went to meet them *with a Choir of singers leading* the army and praising the *"Beauty of holiness,"* unashamed of their God and religion and unafraid of their enemies.

Sometimes our task, as outlined in our Seven Departments of work, seems so big and ourselves so few and so small that we, like Jehoshaphat, don't know what to do, for a study of those departments of work where we have 226 missionaries, 122 Bible women, several hospitals and schools, suggests many enemies and strong, and we need a *God*, who will fight our battles for us against the prince of this world, himself; but *we* must make *every preparation to fight and go against him*, singing praises joyfully in "The beauty of holiness," recognizing His authority over *our lives and our possessions*. Then, with "eyes toward Him" see what God will do.

Sallie E. Dickey.

"Joy is the flag we fly from the Castle tower of our lives when the King is in residence."

"That my joy may be in you, and that your joy may be made full."

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa

CHRISTMAS IN THE SOUTHLAND

The New Year of 1940 finds us still moving on. The first semester will close January 10. As a whole we have had good weather, and with the use of the bus, our attendance is the best that we have had for years.

We wish to heartily thank all individuals, classes, and missionary societies for sending so many gifts of candy, toys, clothing and money to us for our Christmas. As we have stated before, the people in this community lost all or the greater part of their crops during the flood last summer and a large number of children were dependent on the school Christmas tree for their Christmas happiness. On Friday afternoon, December 22, Santa Claus visited a crowded chapel. A prettily decorated tree stood on one side of the rostrum, while the other side was used for the participants in a short spicy program. Each class and the N.Y.A. were represented on this program with songs and readings, all in keeping with the spirit of Christmas. Santa arrived at the close of the program and brought joy to everyone. No one present was forgotten. There were dolls, story books, toy engines and trucks and games for the children and handkerchiefs, purses and ties for the older ones, and plenty of candy for all. We wish that it had been possible for the donors to have witnessed the scene when the teachers selected the gifts for their pupils, and when the many bright-eyed boys and girls stretched out eager hands to receive their gifts. On Christmas morning, a father who had no money walked two miles to our Mission to ask us for something for his little girl who was too young to come to school. We sent her some candy, a doll and some toys and a happy father returned home to make his little girl happy also. All this enjoyment came through the generosity of our Northern friends who remembered these words, "It is more blessed to give than to receive."

Again we wish to thank those who have answered our plea for aid to secure seats for the new auditorium. No allowance was made for seats and we are dependent on our friends for help.

On Sabbath, December 10, we held the annual Educational Rally and reached our goal.

The Young Women's Missionary Society under the supervision of Miss Davis, and Mrs. Bonner and the Y.P.C.U. under Misses Lowery and Williams, visited the elderly people and shut-ins during the Thanksgiving, leaving with each one a bag of food and fruit. The Girl Reserve Organization and the Hi-Y under their leaders—Miss Bethea and Prof. Yancy—are also doing good work.

We wish for all of our friends a happy and prosperous New Year.

N. D. Williams,
Miller's Ferry Mission.

We are grateful to our Heavenly Father for having permitted us to complete another Calendar year of service in Kingdom work. Mrs. White and I are in good health and are most grateful for the encouragement received by the deeper interest shown by the Church in our work, expressed by the fine boxes sent for the benefit of these needy people.

I wish you could have seen their faces light up when they received from the Christmas Tree the warm clothing sent them at Christmas

(Continued on page 371)

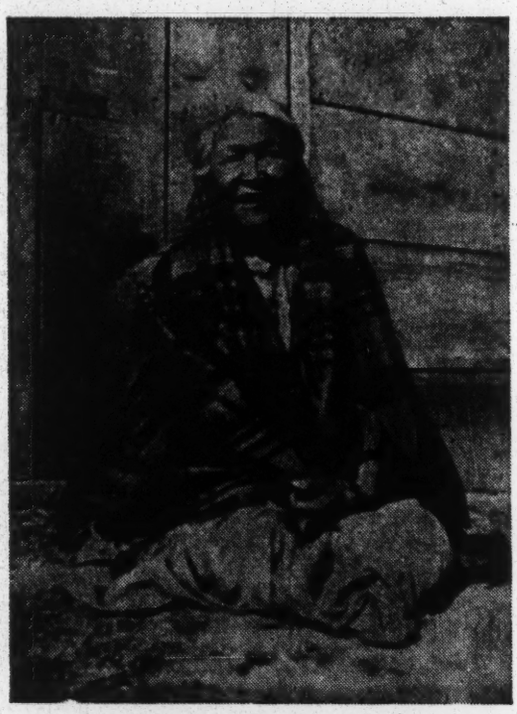
Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa

FEBRUARY, 1940 HUNGRY MOON, 1940 GREAT SUNS

Meet My Friend: Lucy White Green

Lucy lost her husband two years ago, and hers has been a lonesome life since. She and her husband were Winnebago Indians, and talked Winnebago in the home; though she had lived here among the Sac and Fox Indians all her life she had never learned their language, Mesquakie. When her husband died and she went to live with a grand-nephew, life was



Lucy White Green, Tama, Iowa.

dreary, for Mesquakie was the language of the new home. The nephew and niece understood enough Winnebago that she could make her wants known. To add to her afflictions she had a stroke that left her unable to walk, just able to drag herself along in a sitting position.

While she was in the hospital following her stroke a member of our Elizabeth Campbell Missionary Circle called on her and was able to understand her sufficiently to learn that she wanted to be baptized. This request was told me and I took her nephew with me to the hospital to do the best he could as interpreter. In questioning her about her faith she said she had believed when she was young but that as she grew older she had become "mean" and had not lived as she should, but that now she desired to be a Christian and have the "Water of God" used on her. May not her afflictions have been blessings used of God to bring her to this place of confession!

Humanly speaking it was practically impossible because of the language barrier to inquire thoroughly into her understanding of the Gospel. Our dependence was upon the Lord and we appointed a day for her baptism. Following the church service here at the Chapel a group of Christians went with us to the hospital for the baptismal service. It was one of the finest spirited meetings we have ever attended, this was our assurance that God approved what we were doing. Her own appreciation was shown in a wondrous smile that lit up her eyes and face; it was good to see. She was not content to stay at the hospital and soon returned to the nephew's home in the Reservation. As we visit her from time to time she always greets us with that fine smile. She was sixty-five years old when she was baptized with her maiden name, Lucy White. Apparently alone in the world, yet not alone!

F. C. Patterson,
Tama, Iowa.

THE THANKSGIVING FEAST

The social center of the Indians in this part of the Warm Spring Reservation (Simnasho) is now transferred to the former C. C. Camp grounds. They had their first set feast there in the old mess hall on Nov. 30th. We were invited and so after a good Thanksgiving Service at our church we went up to the Camp and joined the 250 guests, the estimated number there. The tables were nicely set with a great variety of dishes. Louie Le Claire donated a steer for the occasion and the missionaries 25 pounds of beef, and a dozen loaves of bread and fruit for pies (the meat was paid for with a special gift, but "Mother" made the meat loaves). The year before we ate at the same place with Army officers and their wives and 200 camp boys, quite a contrast, but the spirit of gratitude was just as evident.

The Chief and his daughter arranged the dinner; they thought there might be about 100, but when 200 sat down at the first table comfortably seated on the good benches, it was a fine sight. I am sure it all was as Christ would like it, orderly and nice, and being a "white man's Thanksgiving," the missionary was called upon to offer thanks, which he did reverently. I felt at the Thanksgiving dinner that we really "belonged" here now—the quiet spirit of friendship somehow was more pronounced than usual, and we felt we had a part in it.

We will be nearer now to their celebrations, as I understand this camp is to be developed somewhat for the Indians' use. The people seem glad to get back to their church services after their "good-weather" wanderings, and we are looking forward to a good winter and praying that the Spirit of the Lord will work mightily in our midst.

(From letters from Rev. and Mrs. E. H. Carson, Simnasho, Ore.)

CHRISTMAS AT WARM SPRINGS

Christmas came in two stages this year at Warm Springs. The first occurred on Christmas Eve, when a program was given by the Agency boys and girls (white). Most of the Indian boys and girls were home, so we had very few Indians at this service, but we did have a fine audience of Government people. The service consisted of recitations, songs, pantomime, and a brief Christmas message. We all enjoyed singing many of the well-known Christmas carols. Candy was furnished by the Warm Springs Ladies' Aid and given to all the children. This was the first time we have had a Christmas service for the Government people and we were happy to see the interest shown by them.

Our second Christmas program came on Christmas day at one o'clock. This was the regular Indian Christmas service. We began our program by singing "Praise God From Whom All Blessings Flow," which is always appropriate. Mrs. Wagner, an Indian woman, took charge of the music. She gathered together a group of good Indian singers, and also had an instrumental selection of two saxophones and two trumpets. Elders Smith and Miller spoke heart-searching words about Jesus and what He means to us. The Christmas story, as recorded by Matthew was read by the Missionary, and a Christmas message on the Name "Jesus" was given. Many of the boys and girls took part with songs and recitations. The presents the Indians brought were varied and many, but we believe they did not have as many as usual. We tried to remember all our families in some small way. The children perhaps enjoyed the Christmas more than the older folk, because we had an abundance of toys for them, but not so many gifts of clothes for the older ones.

We take this opportunity to thank all the Junior, Young Women's, and Women's Missionary Societies, the

Aid Societies, and individuals who helped to make it a very Merry Christmas for our Indians.

As we continue in this field of service we beseech of you your prayers for us and for those with whom we work that through it all Christ might be glorified.

Rev. E. W. Machamer.

CHRISTMAS PROGRAM AT TAMA

Another Christmas has come and gone! With it came many generous donations from you, our friends. With it went those same gifts to Indian friends in well-filled family packages to every home, in treats to the 330 Indians present at the Christmas program, and in baskets of fruit to shut-ins. Now we are glad to say, "Thank you," to all who helped us make it a happy occasion.

Our little Chapel has been too crowded at our Christmas programs in recent years. Some have stayed away, knowing there would not be room for all. So this year we made a change, having been granted the use of the auditorium of the Government school in the Reservation. Including the White visitors the attendance was nearly 400 which filled the very large room yet did not crowd it. To be able to seat comfortably all who came was a satisfaction.

Our program was different this year. The Charles Martin Family Band furnished a variety of sacred musical numbers in connection with a moving picture of the entire "Life of Christ," a Passion Play produced in Palestine.

The Community Christmas Tree phase of the service is increasingly popular. The Indians bring their gifts for one another and place them under the tree. At the close of the program they are distributed by a committee of the tribe appointed by the Tribal Council.

Again we express our appreciation to you.

Rev. F. C. Patterson.

INDIAN ARROWS

Colleen and Melba, left motherless some months ago by the death of Hazel (Young Bear) Whitebreast, are to go soon to the Children's Home at Boone, Ia. This Home is in connection with the Bible School where Pearl Bear is studying for the second year. Pearl's presence there will be a great help in keeping the little Indian girls content. Pearl was home for a part of the holidays. Pray for that institution at Boone which is proving such a Good Samaritan to us.

F. C. P.

The average person knows but little of the Indian. We often wish that the whole church could look in on one of our days—the repeated squeaking of our Post Office door (we refrain from oiling it on purpose) letting in one and another and another with his query, his problem, his request, the mute appeal of an inarticulate race living in the heart of the most intelligent civilization in history, and yet remote from it and thinking thoughts of their remote ancestors. Mrs. Carson and I have started many times in the evenings to check up on the day's contacts, but each time have lost count. From helping a man fill in his report to a probation officer to giving out quilt pieces to old Indian women, the procession continues until night and we are too tired to write. I am always watching for an opening for a word about the saving and keeping power of Christ. The heartbreaking part of it is that often when we see the need and desire most, the barrier of language proves insurmountable."

E. H. C.

Ella Davenport has been home for the holidays from Sterling College. She was welcomed home by a new baby sister born a few hours before the arrival of big sister from College. Ella is happy in her work at College.

F. C. P.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAY
MARCH

Miss Mary F. Dawson	March 1
Miss Mary C. Thompson	March 4
Miss Minnie Beatty	March 9
Miss Mary Jane McKnight	March 18
Miss Laura B. Walker	March 22
Miss Venna Patterson	March 27
Miss Martha A. Roy	March 27
Miss Edna B. Sherriff	March 28
Miss Lillian McClelland	March 29

THOU CAREST FOR ME

In doubt and temptation
I rest Lord in Thee;
My hand is in Thy hand,
Thou carest for me.

I make Thee my refuge
My Lord and my God;
Thy grace and Thy glory
I publish abroad.

—From Psalm 73.

OUR FRIEND AT REST

The United Presbyterian Church and its Board of Foreign Missions, the Women's Board and the missionary cause in the world have sustained a great loss in the death of Dr. W. B. Anderson at 3:30 A. M. on January 6, at his home in Philadelphia.

His life was devoted to the cause of Missions. He spent fourteen years of his early manhood in the service of the Master in India but was then compelled to return to America on account of his health. After a time of recuperation he became Associate Secretary of the Board of Foreign Missions and on the resignation of Dr. Charles Watson was elected Secretary of that Board. Dr. Anderson was most faithful and efficient in his work and was a most convincing speaker in telling of the needs of the foreign fields throughout our Church. His messages were always most interesting and made many friends for the missionary work in our foreign fields. He served as Corresponding Secretary from 1916 until December 31, 1938, when he was compelled on account of weakness and illness to give up his work. Now his work on earth has been finished but his influence lives in the hearts of many men and women in India as well as in the lives of hundreds of missionaries with whom he had such close friendship.

Dr. Anderson's association with the Women's Board was always of a most pleasant nature. He was a friend to every member of the Board but he was especially close to the Foreign Secretary, Mrs. H. C. Campbell, who for so many years co-operated with him in our missionary work. And his friendship passed on to her successor. Dr. Anderson was always a welcome visitor to the Board Rooms, ever ready to listen to any difficult problems that had arisen, and to give his sane and sound judgment. As we have often heard him say, he would think the matter through; and in the end there was usually a wise decision.

We miss his pleasant smile, his cheery word, his helpful attitude. But his is a happy release from pain and suffering. His is the joy of being reunited with dear ones gone before and of seeing his Master Whom he served so faithfully. We sorrow only because "we shall see his face no more."

INDIA

On account of war conditions the mail has not been very plentiful and what has come has been opened and censored. A letter from Dr. Chambers, written November 15, told of his plans to travel to America by the Pacific route. He expected to leave India on December 5, going to Manila; there he would take shipping for California on S.S. PRESIDENT PIERCE, arriving in San Francisco on January 18. With Dr. and Mrs. Chambers were traveling Dr. and

Mrs. Cremer and family, Mr. and Dr. Nystrom and family and Miss Ruth C. Beatty of Ethiopia. These missionaries had taken refuge in India after they were compelled to yeave our Mission in Addis Ababa. We are looking forward to seeing all these our missionaries who have been through so many difficult experiences in the past few years and we pray that the way may be opened up that they may again serve in some needy place.

During the days of the Depression, when funds were scarce and the work must be carried on with as little outlay as possible, no extra work was undertaken and no building was done in India. This past year many societies and individuals have given liberally for a much-needed X-ray machine for Memorial Hospital in Sialkot. These funds have recently been sent to India for the purchase of the X-ray machine. We are sure that it will be a great help in Dr. Hunsberger's work as she has felt the need of such a machine for a long time.

Some years ago after the death of Susie Young, one of our devoted India missionaries, some money was given by close friends for a memorial for Miss Young. The plans made at the time for this memorial could not be carried out so the money has been in our treasury all these years. Last year Miss Young's sister completed the sum of $1,000 and this amount has been set aside for a building in Memorial Hospital, to be erected in the coming year.

During her lifetime Dr. Maria White, also of India, took out annuities in rather large amount and at her death left a legacy to the Women's General Missionary Society to be used in India. This money, too, has been sent to India for the purpose of erecting a building at Sialkot Hospital in memory of Dr. White. These buildings are both in the original plan for Memorial Hospital and will be very useful in carrying on the medical work in Sialkot.

Another improvement that has been asked for in our India Mission is an addition to the Girls' Boarding School at Pasrur. For years the Boarding Department has been very much crowded in caring for from seventy-five to one hundred girls. The Mission approved the building and the Board has granted the request for the addition.

We are fortunate this year in that the rate of exchange is in our favor; for several years the exchange has been the other way and sometimes it has been difficult to balance our accounts.

THE SUDAN

A building proposition in The Sudan has also been under consideration lately. That Mission has asked that a building be put up in Wad Medani for the accommodation of the missionary, Miss Aulora McIntyre, and for the Bible Women. This is to be built on Government land near the native quarters of the city. The Sudan Government does not sell land outright but leases it for a term of years. In this case the land will be leased for thirty years at one cent per square meter or $24 a year. The buildings will be of sun-dried brick, one story high. The smaller building will be put up at once so that Miss McIntyre can oversee the building of the larger house. She has been renting a small home on the other side of the city but will move as soon as the smaller building is ready.

Some years ago the Wadi Halfa School was closed with a balance in the treasury and later the building known as "The William Little Girls' School" was sold. The money was held until some building was needed which could be called for Mr. Little, now deceased. The Board feit it would be fitting that part of these funds be used for the building project in Wad Medani and suggests the name "The William Little Memorial Center" if the Mission approves.

After some weeks of delay Miss Mary Ewing, in the company of Rev.

and Mrs. D. Glen Fleming, sailed from New York on January 6 for The Sudan. Miss Ewing is a nurse and will be gladly received by all the missionaries, but especially by Miss Elsie Grove who has long been pleading for such a helper at Doleib Hill. We pray that these new workers may be kept in safety on their long journey over sea and land and that they may be greatly used in the Master's service.

EGYPT

We have heard indirectly from Miss Minnehana Finney that her niece, Miss Mary Stevenson, newly appointed missionary, and her companion, Miss Mary C. Thompson, while on their way to Egypt were detained in Gibraltar some thirteen days. These young women were expected in Egypt for Christmas Day but they were compelled to spend that day on the rock of Gibraltar, as their boat was delayed by the British authorities. We are glad to report a note from Dr. R. W. Caldwell under date of January 8 in which he stated that Mr. Nolin had just cabled him of the safe arrival of these two young ladies in Alexandria—two weeks late.

Last month we told something of the work in the Pressly Memorial Institute in Assiut. Now a plea comes from the P. M. I. for a kindergarten teacher for Egypt. The Kindergarten Training School in Tanta, which meant so much to our Mission school system, was closed when Miss Ruth Williamson left for America last summer. Miss Dora Mason, who oversees the three kindergartens in the P. M. I. and the two in the Khayatt School, goes on furlough next May and there is no one to take her place. It is hoped that another such worker may be found in the near future.

Christmas greetings have come from a number of our missionaries and are much appreciated. Miss Margaret Bell, looking forward to Christmas, was thankful for the strength that has come to her since her accident a year ago. Writing of the Fayum School, she said: "Our highest class passed their Government examinations one hundred per cent. The other two classes that went up for Government examinations each had one pupil who had to be re-examined in one subject." Miss Bell and Miss Paden spent their summer holiday in Switzerland and returned about the end of August on the last boat that crossed the Mediterranean to Egypt.

Miss Bell describes the interesting wedding of her cook (Mohammed)—a very shy, quiet boy. She writes: "When I came up from school I went to the kitchen and congratulated him. Then he asked for Saturday and Sabbath off, invited us and our teachers and Bible Women to the wedding and asked if he might have the taxi in which the bride would ride from her house to his, brought and decorated with flowers from our garden. More than that he invited me to ride in the decorated taxi with the bride. Since that would mean being paraded through the principal streets in a car which would attract all eyes, I begged off. We all went to the wedding and sat for a couple of hours, had a nice supper, talked with the bride and her mother, as well as the mother and sister of our cook. Then we came home, but the crowd stayed much longer for the dancing women were there. When we were decorating the car the gardeners, the school servants and all were on hand to help. I let the boarding girls come out too and they helped me weave a garland that went on the front of the car between two big palm leaves. Oh, it was gorgeous and we had such fun doing it!"

Among those who were detained in England on account of the war was Mrs. Ada Dunlap. When she finally reached Egypt she found her brother, Dr. Willard Acheson, very ill. She did what she could for him until he could get passage to Amer-

ica, but the strain of those weeks was too much for her; she was in the hospital for ten days and after that was ordered to rest for a time. We hope and pray that she has regained her strength and is well on the way to full recovery. We are glad, too, to know that Dr. Acheson reached America safely and is improving in health.

Miss Constance Harper, who went to Egypt in the Fall of 1937, spent two years in Cairo studying the language. She is now doing practical work in the Karmous School, Alexandria, as well as adding to her knowledge of Arabic with a blind teacher who is also an evangelistic worker. He is very expert in quoting the Bible and readily detects any mistake made. Miss Harper is taking the place of Miss Cabeen who is home on furlough. She enjoys the school very much, having under her care 161 girls between four and twelve years of age (with three or four older than twelve) crowded into six small rooms on the second floor of an old house which is rented. She is very happy in her work and is thankful that she is permitted to work for the Master in Egypt.

American Mission Girls School, Karmous, Alexandria. Left to right: Miss Sadeka; Miss Matilda; Miss Nemat. Standing left to right: Miss Etedal; Miss C. Harper; Miss Hannam.

GIRLS' CIRCLE PROGRAM

(Continued from page 359)

PRAYER for the future of Egypt. Ask God to bless abundantly the work of the Church in Egypt; to support those new in the faith and keep their feet in the straight way; to touch the unreached through the lives and Christian example of those already in the Church and those Missionaries who have come to know and love the land and her people. Ask Him to be with your society in its work and with the girls in their daily lives that each may be a consecrated example of a true Christian. (Pause here in your prayer and ask the girls to reconsecrate themselves for Christian service. Have Bible Songs Hymnal No. 150, "My Heart Discern," played softly during the rest of the service. Continue the prayer—"Tonight, Father, we come to rededicate ourselves anew to the service of thy kingdom. Help us to make our lives radiant with the Light which comes alone from Thee. Use us for Thy work wherever we are needed. With Thy help we know we shall be able—Father we are willing." Kneeling beside your chair add:—"I am willing to be used of Thee." Each girl as she kneels says aloud, "I am willing." When the circle is complete and all are kneeling add, "Accept us now in Jesus name, Amen."

Stand and SING Bible Songs Hymnal No. 147, "Prepare Ye the Way."

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

Miss Mary Ewing was born at Beaver, Pa. Her parents. the late Mr. and Mrs. Harris Warren Ewing, were very active members for many years of the First United Presbyterian Church of Beaver where Mr. Ewing served as an elder. Miss Ewing has also been a member of this church since 1923. Her education was begun in the public schools of Beaver. After graduation from High School in 1929 she attended Geneva College, Beaver Falls, Pa. receiving the A.B. degree in 1933. She entered the Bellevue Suburban Hospital as a nurse in training and received her R.N. degree in 1938. Since her graduation there she has served in the same hospital as Assistant Instructress and Directress of Nurses. She also took an evening course in Religious Education at the University of Pittsburgh.

Miss Mary Ewing

Miss Ewing received appointment by the Women's Board last August for missionary service in The Sudan. Because of war conditions she was detained in this country until January 6, when she sailed for The Sudan. We are very much pleased to announce that Miss Ewing is being sent to The Sudan by funds the Juniors are providing through their Special. The Juniors have furnished the money, through their specials, for many missionary activities. Miss Ewing, however, is the first missionary ever to be sent out by the Juniors and supported by them. We are very happy that they are to have a missionary who will be their own representative. Through all her years at school since she was herself a member of the Junior Missionary Society, Miss Ewing says she has been looking forward to missionary service. The interest and the prayers of the Juniors go with her as she begins work at Doleib Hill.

Christmas in Egypt

By REBECCA McKNIGHT, Khartum, Sudan

Thirty more days till our vacation,
Till we leave Alexandria station.
Back to the land of civilization,
Back to our father's door.

Thus sing forty American kids who have been shut up in boarding school in Alexandria from the beginning of School in September until the middle of December. Because they are so anxious for vacation to begin they sing hilariously each day of the month before Christmas. Each day they subtract one from the number of days and add zest to the singing. And when they sing, "Zero more days till our vacation" it is no longer a song but a yell.

On that morning they pack hurriedly for all bags must be taken to the station in the middle of town about five miles away by donkey cart. And to assure their safe arrival they must start several hours be-

fore train time. Very soon it is time for us to go, too, so grabbing our lunch we, too, hurry out leaving behind paper Santa Clauses, Christmas wrappings, drooping poinsettias and many other reminders of last night's Christmas party.

We were all so glad for Christmas vacation and for the coming Christmas that it seemed as if everyone else should be glad too. But no—everyone we saw was carrying on his ordinary job, the street vender clanging his brass cymbals and crying, "Lemonade for the thirsty;" the boy selling tangerines trying to get half a cent more per dozen from the rich Effendi going to Cairo for the week end; the sweet cake peddler crying out his wares; two or three native porters each already carrying several bags apiece arguing who should get to carry a bedding roll; the brakeman, the inspector and everyone else at the station were carrying on their daily work not caring that it was almost Christmas. For in the Mohammedan country of Egypt only the few scattered Americans and Europeans and a small minority of Coptic Christian Egyptians celebrate Christmas.

Because it takes too long to reach the Sudan and is too expensive children like myself whose parents live in the Sudan are invited to the homes of Egyptian Missionaries for Christmas. This year my sister and I were to spend Christmas at Assiut, a fourteen-hour train ride from Alexandria.

If you can imagine all the country divided up into little plots for irrigating in a way which resembles a huge checkerboard, you have a good picture of what the Egyptian countryside looks like. The train runs past large date groves and little villages where dirty children run alongside and shout for the passengers to throw them coins; it runs along canals where women bring their water jugs to be filled, and where water buffaloes wallow in the mud; the train continues past fields of cotton, past donkeys and donkey boys, past the pyramids, into Cairo and out again, on through the fertile farm land of the Nile Valley until late at night when it arrived at a small town just outside of Assiut where our host and hostess were spending some time on a house boat on the Nile.

We slept the remainder of the night on the house boat and the next morning before we woke up, the boat, called the *Ibis*, had been sailed across the river to a little village on the other side. The people of the village had often seen the missionary, but I believe they had never seen white children before, so the missionaries' two daughters and my sister and I were a source of great curiosity to them. Wherever we went there would be a crowd of small village children following us. That afternoon we walked out to what had been an old Roman city where tradition says Mary and Joseph and the Infant Jesus had stopped for a night on their flight into Egypt. Excavators had worked there at one time as we could easily see by the barbed wire railing and the "Keep Off" signs. They had left without accomplishing much, probably because they thought it not worth their while.

The next day we moved upstream. This time the men had to pole the boat against the swift current. At the village where we stopped we were invited to dinner at the house of the *Omdah*, the chief or head of the village. As we had some distance to go, and as walking under the Egyptian sun even in December is no joke, we were provided with donkeys to ride. At the *Omdah's* home we were served a dinner consisting of at least fourteen courses: Soups, salads, native vegetables, and several kinds of meats followed each other. With these we had the native bread of South Egypt, so thin you could see through it, and each loaf or sheet

a circle about two feet wide. To digest this meal the *Omdah* suggested that we take a walk. First he showed us a very old Coptic church which was at one time, if I remember correctly, under the ground, but which had been left above ground level by the changing of the ground level around it. Egypt was at one time Christian. There remained a few Christians who built churches underground and who never accepted Muhammedanism. These people are called Copts. In this church was an underground secret passage five miles long. This was used in case of persecution. We all wanted to explore the tunnel, but the *Omdah* told us it wasn't safe as several parts had already fallen in.

The *Omdah* then took us on to see another Coptic Church. This one had once been an ancient Egyptian temple. Over the ancient hieroglyphics the Christians had cut crosses. This building is not now in use. But in some places in Egypt the ancient Egyptian temples were used for centuries as churches by the Christians and now for centuries have been used as mosques by the Muhammedans.

On the way back to the *Omdah's* house we passed through the village where the dead are buried. Compared to the village it is very quiet. Instead of being mud-colored, like the village, it is whitewashed.

An Egyptian village has no plan of straight streets and city blocks. The houses are built wherever there is room for them and consequently every village is a sort of labyrinth. To keep from getting lost as we returned we had to follow our guide very carefully.

The next few days we spent on the house boat and then we sailed down stream to Assiut where we spent Christmas day. Vacation was so much fun that it passed quickly and we soon found ourselves once more in school.

NEGRO MISSIONS

(Continued from page 361)

time, with toys and candy and fruit for the children. The clothes did not come a minute too soon either. For we are now in the grip of 20 degree weather which has persisted for several days in varying degrees. And in these parts it strikes to the bone.

One of our children here at Canton Bend accidently got an eye badly hurt, just before the holidays, and we gave a part of the money sent us by one Young Women's Society, to help her parents get her to hospital for treatment, and still sufficient to get fruit for sixty children, who never or seldom get to taste an apple or orange.

We appreciated your thought of us at the Christmas season and wish for you a Happy and Prosperous New Year.

We ask your prayers as we go into our evangelistic meetings. We begin at Miller's Ferry on the 15th.

D. F. White, Camden, Ala.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Building, Pittsburgh, Pa.

WORK AGAINST DRING AND DRUGS IN EGYPT

By MRS. ALICE AZER GUBRAN

(Mrs. Alice Azer Gubran, the author of this article, has been the President of the Egyptian W.C.T.U. since the organization of the national society in 1929. A graduate of the Pressly Memorial Institute, she is the wife of a prominent lawyer and ex-Senator and her brothers are high in Government service. She is a very busy woman with a family of five children, rapidly growing up, and it is only her Christian zeal and earnestness that make it possible for her to break with old customs when she finds them wrong. Her sincerity, her forceful personality and excellent delivery make her greatly in demand as a speaker in Women's Presbyterials and Girls' School programs on other subjects besides that of temperance. She is an efficient executive and her strong faith leads her to "expect great things from God and attempt great things for God.")

During the past ten years, narcotic addiction has become one of the major problems of the country. To the hashish and opium which had been in use here, have been added the so-called "white drugs," cocaine and the more high-powered heroin. There is addiction in every class of society.

The Government has been putting forth strong efforts to combat this evil. The law, at present, forbids the possession of these drugs as well as the trafficking in them, with a maximum punishment of five years in prison and a fine of £1,000 ($5,000). Repeatedly Russell Pasha, the English head of the Cairo police, has presented to the League of Nations the plea of Egypt for restriction of the exportation of drugs from European countries. Much has been accomplished along this line and, in cooperation with the police of other lands, the indictment of more than one gang of international traffickers has been secured. An educational campaign has been carried on by means of lantern slides, films, and a very widely distributed poster so that ignorance as to the consequences of taking drugs can no longer be the excuse for addiction. Public opinion is forming to condemn the habit. It is no longer considered smart to be "a sniffer." According to the report of the Central Narcotic Intelligence Bureau for the year 1930, the first gain was made then in the reduction of addiction but the drug problem is still a national danger of the first magnitude.

"What is the part of the W.C.T.U. of Egypt in combatting both these evils?" Mrs. McFeeters and Mrs. Hoyman spend one-half to two-thirds of their time on this work. Two College graduates are at work all the time with one or two helpers. Egyptian volunteer work is generously given as well as American. During the past year, 449 towns have been visited and lantern lectures given to estimated audiences of 316,142 in 588 meetings. Literature to the amount of 367,000 pieces has been distributed. *Mulids,* Muslim and Christian are visited, villagers are given new topics for thought and conversation and young people have a new avenue of service opened to them. Valuable contacts are made with non-Christians and an educated public opinion is growing both in and out of the Church.

More money would mean more lantern meetings and more leaflets. We hope it might also give us a Syllabus in Alcohol Education for schools, a book of short stories, a new dialogue book, a declamation book, a new set of Egyptian slides, another lantern and money to run it and a cinescope. We dream of adequate headquarters, more office help, a circulating teacher and the procuring of a reflectoscope and a cinema projector and films.

At first most of our work was done in churches. Now we must refuse

many invitations in order to go places where there are no churches. Yet we realize that the best garden fails if there is no cultivation and that the seed for non-Christian fields should be raised within the Church.

We are happy to have a part in the great work of the Egyptian W.C.T.U. through the cooperation of the Temperance Committee of the Mission with this organization. We contribute a yearly sum which helps buy literature and aid in the lantern work as well as assisting as far as it will go in every other project. We have also contributed several lanterns and films. We pray for the continued upholding of the leaders and workers of this splendid work.

FRANCES WILLARD CENTENARY

To celebrate the Centenary of Frances E. Willard the W.C.T.U. of Assiut put on an elaborate pageant. The Egyptian young people are unusually clever in impersonations and dramatics.

A number of pictures were sent, and we wish we might display them all, showing "Frances" (Daisy Atalla) and her beloved sister "Mary" (Edna Loga); Bishop Simpson, who advised Frances against becoming a reformer; various friends; a guide and servant with Miss Willard in Cairo in 1868; women singing in a saloon and again kneeling in prayer in a saloon.

The accompanying picture shows the entire cast. In the center is the "statue" which stands in our nation's capitol building in Washington; the wreath at the bottom is laid on the statue during the play by women representing many nations of the world. Frances with her hand resting on the statue, stands near the center. Finally the two beautiful little girls in white wind the ribbon around the nations during the closing song.

The young woman in ordinary dress by Frances is Miss Aida Aboutigi who arranged the costumes and helped direct the pageant.

Cast of the Pageant, "The Frances Willard Centenary," given by W.C.T.U., Assiut, Egypt.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

FOR FEBRUARY AND MARCH PROGRAMS

We have now come in the last two months of the Program Calendar to our study of Egypt. Of course you have the Finney book, *Tomorrow's Egypt*, either purchased by yourself or received as a Christmas gift. If you do not have it, you should, for a worthwhile study. We advise you to buy it in cloth for a paper binding will not last so long as you will wish to keep *this* book for reference through the years. Too, we advise you not to delay for the edition is more than half gone. Price, 50 cents paper, $1.00 cloth.

In addition, your society or group should have a *Map of Egypt*. Our new and attractive one, 16x46, tinned top and bottom for wall use, sells at 70 cents. It carries a set of symbols as a guide to the type and amount of work done in each station or district.

Perhaps when we were studying India you bought for $1.00 our set of three Blue Print Maps, which includes one of Egypt, and will thus cash-in on your thrifty foresight, for this Blue Print map will do nicely. If you do use this one, we suggest that you buy tiny stickers in color from your stationery store (we do not carry them) and with the help of your *new* Prayer Cycle mark our Mission stations. By designating different colors as Educational, Evangelistic, and Medical you can show at a glance the type of work of each station.

With book, map, and new Prayer Cycle, you are now supplied with the essentials for the study. For additional help and sidelights outside the Magazine we have the following new leaflets:

God Answers Prayer, 3c.

How a Moslem Girl Became a Soul Winner, 3c.

An Arab Girl, 3c.

Some Egyptian Superstitions, 3c.

Opportunity of Educated Women to Serve Christ and *A Village School* (two parts), 3c.

The Question Box. A Catechism on Missions in Egypt, 10c.

Day in the Harvest Field, 2c.

Medical Work in Egypt. This is an illustrated pamphlet from the pen of Susannah Hutchison, wife of Dr. H. S. Hutchison of Tanta Hospital. It is a history of our medical work in Egypt such as we have long wanted but never before have had. It should stand on every shelf beside *Tomorrow's Egypt*. Price 25c.

PRAYER CYCLE

The 25th Anniversary Prayer Cycle is ready and most attractive in its blue and silver cover. It has some changes and additional pages, but the price remains the same.

10c each, $1.00 per doz., $7.50 per hundred.

TALES FROM MOSLEM LANDS

A small book of ten tales from various parts of the world as the title suggests. Young people as well as older will enjoy reading them.

Paper, 10c; Cloth, 20c.

WORLD DAY OF PRAYER

February 9, 1940

Please refer to the January issue of the Magazine, page 310, for the list of supplies.

Tributes

MRS. EDWARD C. McCOWN

When on Sabbath morning, January 7, just before dawn, the Heavenly Messenger came to Mrs. Pearl Neely McCown—one of God's choicest spirits went to its place of continued service in eternity. Hundreds in the Mount Lebanon church in Pittsburgh mourn her death, but in their grief is the sense of overflowing gratitude for the life of such a woman.

Mrs. McCown was modest, gracious, sincere and kind—the ideal minister's wife.

Mrs. McCown was born in Columbia, Tennessee, in 1875. She was educated at Ward-Belmont Seminary in Nashville. With her family she moved to Buffalo, New York, and. in this home 35 years ago, she was married to Edward Calvin McCown, pastor of the Mount Lebanon congregation. As a bride, she entered the manse built for them beside the church and through her charm and unfailing thoughtfulness for others was a large factor in the growth of the congregation.

The Women's Missionary Society pays loving tribute to her devoted prayer-life and to her interest in world-wide missions. She served as president of the missionary society for three years and was honorary president until the time of her death. She served also as president of Monongahela Presbyterial. McCown Circle—a group of teen-age girls, bears her name.

Hers was a life of fullest consecration and her memory remains to bless.

Mrs. J. C. Downs,
Mrs. J. V. Gilfillan,
Mrs. J. W. Howell,
Mrs. H. B. Long,
Committee.

MRS. RALPH HAVISON

The Women's Missionary Society of the Somonauk United Presbyterian Church of Somonauk, Illinois, desires to pay tribute to the faithfulness in service, to the high standard of life and to the loyalty of Mrs. Ralph Havison, who answered the call of her Master July 22, 1939.

As an executive she was most efficient and we can still see evidences of her work and plans for her church and her community. For years she was the leader in the Junior Society and in the Primary Department of our church and Bible School. Many were the little ones she touched for good.

For a time Mrs. Havison served on the Board of Trustees and there her work was not neglected.

We hereby spread this memorial upon our Minutes and desire that copies be sent to The Womens Missionary Magazine and to the family whom we commend to the sustaining grace of God.

"God calls our loved ones, but we lose not wholly what He has given.
They live in thoughts and deeds as truly as in His Heaven."

"Be thou faithful unto death and I will give thee a crown of life."
Rev. 2:10.

Mrs. Anna Cox
Mrs. Ella Russell
Miss Agnes Ferguson

MRS. SUSANAH GIBSON
MRS. DOROTHY HAMILTON

The Women's Missionary Society of the United Presbyterian Church of Amoret, Missouri, wishes to pay loving tribute to two of our members who were called to their reward this past year, Mrs. Susanah Gibson on July 14, 1939 and her aged mother Mrs. Dorothy Hamilton on August 11, 1939.

"Grandmother Hamilton", as she was called by all who knew and loved her had passed her 100th birthday on August 4, 1939. Both members were our oldest in years of service having held their membership continuously for over fifty years.

We remember them when active here, as regular in attendance, faithful to duty and loyal to their church.

"They still are our own 'made perfect' in love.
In the newly appointed place.
Where they have no want and their joy is full.
And serving, they look on his face."

We extend our deepest sympathy to the relatives and friends and commend them to the Saviour, whom they loved and served.

Mrs. Sina Brayton
Mrs. Mary Clayton
Mrs. Orla Hays.

MRS. ROSE YUNKER

The Women's Missionary Society of the Garfield Boulevard United Presbyterian Church of Chicago, Illinois, wishes to pay this tribute to the memory of Mrs. Rose Yunker.

For many years she had been a faithful member of our society. She will be greatly missed, but her willingness and cheerfulness in all the work she did will ever remain an inspiration to all who knew her.

To her husband and children, sincere sympathy is extended.

Committee.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss Helen Artman, 1920 — Sialkot City
Miss Kathryn Beattie, 1929 — Martinpur
Miss Minnie Beatty, 1913 — Abbottabad
Miss R Jean Black, 1921 — Sialkot City
Miss Adah P. Boggs, R.N., 1938 — Taxila
Miss Lois Boyd, 1918 — Sialkot City
Miss N. Addaline Brandon, 1931 — Sargodha
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Margaret Fehlman, 1913 — Zafarwal
Miss Betsy Fleming, 1918 — Sargodha
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Lyallpur
Miss Kate A. Hill, 1896 — Sialkot City
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Pasrur
Miss Olive Laing, 1912 — Rawalpindi
Miss Sarah Jane Lamont, 1928 — Pathankot
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Laura R. MacLachlan, 1936 — Badomali
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Lillian A. McConnell, 1902 — Jhelum
Miss E. Marjorie McCrory, 1926 — Gujranwala
Miss Evelyn M. McKelvey, R.N., 1938 — Sialkot City
Miss Margaret Murdoch, 1924 — Sheikhupura
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Grace N. Ranson, 1936 — Sangla Hill
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932 — Jhelum
Miss Kate E. Spencer, 1918 — Sargodha
Miss Vivian Trimble, 1921 — Pathankot
Miss Ruth A. Warnock, 1918, 1936 — Sargodha
Miss Helen V. Weede, 1922 — Zafarwal
Miss Georgia Wengert, 1920 — Gurdaspur
Miss Dora B. Whitely, 1911 — Pasrur

HONORARY RETIRED MISSIONARIES

Miss Mary J. Campbell, 1884 — 1427 Woodward Ave., Orlando, Florida

NOW IN THIS COUNTRY

Miss Hazel Bennett — 1683 Potomac Ave., S. H., Pittsburgh, Pa.
Miss Evelyn Cathcart, 1925 — Marissa, Ill.
†Miss Vida J. Graham, 1922 — 5 S. Portland Ave., Ventnor, N. J.
Miss Evva P. Hartig, 1924 — Frostburg, Md.

RETIRED

Miss Emma Dean Anderson, 1881 — 231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Mary Lawrence, 1893, c/o Mrs. R. E. Ayers, — New Concord, Ohio
Miss Mary E. Logan, 1891 — Rushville, Ind.
Miss Rosa McCullough, 1879 — Greenwood, Mo.
Miss Henrietta Moore, 1898 — 133 Grove St., Eustis, Florida

EGYPT

Miss Hazel E. Anderson, 1937 — Luxor
Miss Margaret A. Bell, 1901 — Faiyum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Mrs. Ada A. Dunlap, 1926 — Faiyum
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Elsie French, 1909 — Cairo
Miss Martha C. Glass, 1922 — Assiut
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
Miss A. Constance Harper, 1937 — Alexandria
*Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss E. Roxy Martin, 1901 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Evelyn McFarland, 1919 — Cairo
Miss E. McKibben, R.N., 1924 — Tanta
Miss Mabel McMichael, 1937 — Tanta
Miss Carol E. McMillan, 1906 — Beni Suef
Miss Sarah B. Meloy, 1923 — Cairo
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Minia
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1938 — Cairo
Miss Edna B. Sherriff, 1920 — Alexandria
Miss Nellie C. Smith, 1911 — Cairo
Miss Mary M. Stevenson, 1939 — Cairo
Miss Mary C. Thompson, 1939 — Cairo
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Laura B. Walker, 1904 — Mansura
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1918 — Luxor
Miss Esther W. Wilson, 1919 — Luxor
Mrs. Margaret J. Work, 1939 — Cairo
Miss Ruth A. Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta

NOW IN THIS COUNTRY

*Miss Ella M. Barnes, 1911 — 926 E. 1st St., Monmouth, Ill.
Miss Leota Cabeen, 1909 — 1519—5th Ave., St. Joseph, Mo.
*Miss Minnehaha Finney, 1894 — 121 N. 7th St., Sterling, Kan.
Miss Alta G. French, 1925 — 1406 Waldron Ave., St. Louis, Mo.
Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Lillian McClelland, 1923 — 445 S. Lake St., Los Angeles, Cal.
Miss Jeannette McCrory, 1916 — Sterling, Kansas
Miss Helen J. Noordewier, 1921 — 1104 Sigsbee St., S.E., Grand Rapids, Mich.
Mrs. Rachel Tracy Selver, 1925 — 7961 Blackburn Ave., Los Angeles, Cal.
Miss Jane C. Smith, R.N., 1922 — 523 Vermont Ave., Pittsburgh (16) Pa.
Miss Marie F. Tait, 1925 — R. D. 5, Mercer, Pa.
†Miss Elizabeth S. White, 1924 — 2411 Osgood St., N. S., Pittsburgh, Pa.
†Miss Ruth M. Williamson, 1924 — 31 West 3rd St., Greensburg, Pa.
Miss Elizabeth M. Wilson, 1932 — Lewis, Ia.
Miss Margaret A. Work, 1924 — Fort Morgan, Colo.

THE SUDAN

Miss Mary E. Cole, 1919 — Khartum North
Miss Una Cole, 1918 — Khartum North
Miss Mary V. Ewing, R.N., 1939 — Khartum
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartum North
Miss Aulora R. McIntyre, 1911 — Wad Medani
Miss Mary Jane McKnight, 1922 — Khartum
Miss E. Verna Pillow, 1930 — Omdurman
Miss Ellen P. Smith, 1938 — Omdurman
Miss C. Blanche Soule — Nasir
Miss Frances Turk, R.N. — Khartum North

Attention is again called to the fact that Miss Ellen P. Smith, 1938 is to be in School of Oriental Studies, Cairo, Egypt for some months.

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922 — McKenzie Hall, 110 Sherman St., Hartford, Conn.

The Risen Christ

Gone was Gethsemane's anguish;
Gone all the torture of trial—
The thorns, and the scourging by soldiers,
The nails and the shame of the cross;
Failure of friends was forgotten,
And even denial by one;
Gone was the nighttime of sorrow;
Gone, too, the gloom of the grave.

For dawn had brought joy to the mourners,
Bliss and surcease from their fear;
Doubt was dispelled with day's dawning
For out from the lately-sealed tomb
Christ Himself walked in the garden
And spoke to the women that morn
Words that turned grief into gladness,
Giving hope for the ages to come.

Sing then, my soul, for He liveth;
Rejoice, for the Savior of men
Now sits enthroned in the heavens
And tenderly pleads for His own.

Elsie Wehling
Fulton.

The Prophetess Anna's Hymn

The golden altar glows softly
Smoke of the incense curls white.
The doves of the temple are circling
Aloft in the dawn's rosy light.
A changing of voices is wafted
Uplifted in prayer and in praise,
And my spirit soars up to high heaven
In rapturous, unexpressed lays.
For oh, what a thrill of emotion
Is stirred in my bosom thus blessed!
In my arms I am cradling a Babe, Lord
A Babe on my poor aged breast!
For years the pent feeling of nature
Have sought for expression in prayer,
In service, devotion unceasing,
In soothing world sorrow and care.
But my heart has not ceased its deep yearning
And my arms have encircled around
Neglected and sorrowing children
Whom my love, ever seeking, has found.
And Thou hast read my deep longing
Has sent from Thy heaven above
To my arms for a mother-heart's blessing
This Child, the fulfilment of love.
As I pillow his head on my shoulder
I feel in my chilled aged frame
The sweet life of youth surging warmly
And joy leaping up in a flame.
And I fondle him closely, so closely,
His hands in my bosom I hide
I have felt the warm life of my Saviour.
Oh Lord, I am satisfied.

Alif Stephens.